R. S.

YATHĀRTHA PRAKĀṢA

PART III
(Vol. II)

BY

His Holiness Sahabji Maharaj
Sir Anand Sarup Kt.

TRANSLATED INTO ENGLISH UNDER THE AUTHORITY OF THE RADHASOAMI SATSANG SABHA, DAYALBAGH

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HIS HOLINESS SAHABJI MAHARAJ SIR ANAND SARUP Kt.
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R. S.

CONTENTS

R. S.

INTRODUCTION

The book, 'YATHĀRTHA PRAKĀŚA' was originally written by His Holiness Sahabji Maharaj, the 5th Revered Leader of the Radhasoami Faith, in Urdu and subsequently it was translated into Hindi. The book is in 3 parts and was issued in 2 volumes. Parts I and II make up the 1st Volume and Part III was issued as 2nd Volume.

2. In Part I, the principles of the Radhasoami Faith have been explained and in Part II objections and criticisms of the followers of other religions, particularly the Arya Samaj, the Sikh Religion and the Sanatana Dharma, have been discussed and answered. Volume I (i.e. Parts I and II) was published in March 1934 and a second edition of the same had to be issued in August 1934.

3. Part III i.e. Volume II was published in 1935 in Urdu and in 1936 in Hindi. Its second edition could not be issued due to the protracted illness of His Holiness Sahabji Maharaj, the Revered Author. Certain things in the religious books and principles of other religions which have not been explained at all or have been explained insufficiently by their writers, have been mentioned in Part III, and the position of the followers of the Radhasoami Faith *vis-a-vis* these matters has been stated with a view to show why the followers of the Radhasoami Faith are not able to subscribe to those things or to be enthusiastic about them.

4. Since the foundation of the Radhasoami Faith on Basant day in 1861, the general attitude of the Satsang Community has been to keep aloof from debate and argumentation and it has been possible to adhere strictly to this principle throughout the life of the Satsang as there has

been no preaching of the Faith in public nor has any attempt ever been made to increase the number of the adherents of the Faith by the propagation of its teachings publicly. The Revered Leaders of the Faith always emphasized the need of the application of the teachings of the Faith to practical life by the followers and themselves led their lives according to those principles. In spite of this, there were attempts by the followers of other religions to criticize the principles of the Radhasoami Faith and also its Leaders in their speeches and writings. After 1930, such attempts increased considerably and it became a very common feature of religious meetings, particularly in the Punjab, not only to criticize the principles of the Radhasoami Religion but also to shower abuses on the Revered Leaders of the Faith. As the book attempts to explain the correct position of the Radhasoami Faith and the position of other religions as much as can be correctly understood and interpreted from their authentic religious books, the book has been called 'Yathārtha Prakāśa' i.e. 'Truth Illuminated'.

5. It is therefore naturally expected that the book would create a feeling of self-confidence among the followers of the Radhasoami Faith and also that it would be helpful to impartial and honest seekers after true religion. As the book was primarily written to discuss in detail the objections raised by the followers of other religions against the Radhasoami Faith and those raised by the Satsangis regarding those religions, the scope of the book is very wide and as such, it is a valuable addition to the Satsang literature as well as to religious literature in general.

6. The Yathārtha Prakāśa, as explained by the Revered Author in His Preface to Part I, was written in peculiar circumstances. Naturally, therefore, it has certain distinctive features. First, the special circumstances in which it was written led to the reasoned discussion of the principles of the Faith from various aspects and it is thus an important book

of its kind in the literature of the Radhasoami Faith. Secondly, it compares the principles of the Radhasoami Faith with the principles of other religions and the teachings of their leaders. Consequently—and this is the third special feature—the book is full of extracts and quotations from the books of other religions.

7. As the criticism levelled and the various objections raised against the Radhasoami Faith and its teachings had to be dealt with and answered at length in Part II, the Author selected the form of 'Questions and Answers' in this Part, for it appeals more directly to the reader and is easily understood and to make these 'Questions and Answers' quite natural, 2nd Person has been made use of. The same style has been adopted in Part III also for the same reason.

8. The English translation of Part I was issued in December, 1954 and that of Part II in February, 1957. As the size of Part III which deals in some detail with the position of the Satsangis *vis-a-vis* the different religions, particularly the Arya Samaj, the Sikh Religion and the Sanatana Dharma, is much bigger than that of either Part I or Part II, the translation of the portion dealing with the Arya Samaj was issued in June, 1957 as Volume I and the portion dealing with the Sikh Religion and the Sanatana Dharma as well as the two chapters dealing with atheists etc. is being issued now as Volume 2 of Part III. Like the original, the form of Questions and answers has been employed in the translation as well and 2nd Person has also been made use of.

9. The chief reason for the publication of the English translation of Yathārtha Prakāsa is that members of the Satsang Community who are not familiar with Hindi or Urdu, and their number is increasing every day, wanted to have an authentic translation in English to enable them to read

the book and secondly, the translation has been done to meet a long-felt want of some book in English which may deal with the principles of the Radhasoami Faith in some detail. Of course, the reader will miss here the flow, elegance and force of the original, but it is hoped that this English Translation, inspite of its shortcomings, will help the English-knowing readers in correctly understanding the Radhasoami Faith.

10. Quotations from religious books which form part of the text of the Yathārtha Prakāśa have been given in original in Devanagari and Arabic scripts and also transcribed in Roman script, so that those persons, who are not able to read Devanagari and Arabic scripts, may be able to read them in Roman script. In addition, their English translation has also been given.

11. Foot-notes have been added to explain the peculiar significance of certain technical words and expressions and also to explain and clarify certain statements of the text.

12. It may appear from a superficial study of the two Volumes of Part III that an attempt has been made to criticize the principles laid down in the *Vedas* and the *Śastras*. As a matter of fact, it is not so. As already explained in the Introductions to Part I and II, the view of the Radhasoami Faith is that there is an essential unity between different religions and their teachings. However, interpretation of ancient religious books, with the help of grammar and dictionaries, sometimes leads people into difficulties out of which it often becomes impossible to find a way out as has been fully well illustrated by the difficult position in which Arya Samajists now find themselves. The lesson that needs to be remembered is that interpretation of the teachings and writings of Sages and Seers, who had intuitive knowledge and who relied upon their intuition, by people who possess no such intuition or insight, always creates numerous and unsurmountable difficulties. Of course, no such inference

has been drawn in the text of the book, but it cannot be missed by any careful reader.

13. It is also necessary to add here that in translating Part III, the text of the Urdu Edition published in 1935 has been followed, but in the case of quotations given, the text has generally been compared with the text in the original source and if there was some marked difference in any place, the text as in the original has been adopted for purposes of translation.

14. As the book is full of quotations which have been given in Devanagari and Arabic scripts with their transliteration in Roman and translation into English, it may be more convenient for those who are not much interested in the quotations to skip over the portions in Devanagari and Arabic scripts and read through the English portions only.

It is hoped the readers will be able to derive benefit from the book.

DAYALBAGH, AGRA:
30th August, 1957

GUR SARAN DAS MEHTA
President
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YATHĀRTHA PRAKĀŚA

PART III

THE DIFFICULTIES OF THE SATSANGIS

REGARDING

OTHER FAITHS, BELIEFS AND RELIGIONS

(Vol. II)

MAY THE MERCIFUL RADHASOAMI HAVE MERCY !
MAY RADHASOAMI HELP !!

SATSANGI AND THE SIKH RELIGION

I

188. The Satsangi believes that Guru Nanak Sahab, the Founder of Sikh Religion was one of those Holy and Great Souls, Who take birth in this world at different times to spread the light of spirituality and to remove the darkness of ignorance, Who are united from eternity with the Form of the Supreme Being pertaining to one Region or the other and Who assume human form for the benefit of *Jivas* when it is the pleasure of the Supreme Being to shower His grace on this earth and Who stay in this world for an allotted time and on completion of their Mission return to their Abode. These, the Elect of the Lord, do not depend for their salvation on the help of any other person. They live in this world but they do not get entangled in the attachments of this world and when the appropriate time comes, they return to their original Abode with the help of the Spiritual Current of their High Spiritual Region with which they had descended to this earth. These Souls, as long as they stay in this world, behave apparently like ordinary persons but internally they maintain direct connection and communion with the Presiding Deity of their own Abode and while acting under His instructions and impulse, they give spiritual help to humanity. All those persons who believe in them and agree to carry out their instructions are taken by these Great Souls under their protection and given spiritual food from their own Spiritual Reservoir and are thus first made fit to step on to the spiritual highway and gradually thereafter,

to cross the various spiritual stages under their own guidance, and one day to attain the same spiritual status which these Souls themselves enjoy. The expressions '*Nij Putra*' (Supreme Being's own Son) '*Nij Musahib*' (Supreme Being's Companion) and '*Khas-e-Allah*' (Special Devotee of the Supreme Being) are used for these Great Souls and Maulānā Rūmī also has referred to such Souls in the following verse :—

گفت پیغمبر علی را کاے علي !
پہلوانی - شیر حقي - پردلي
لیک بر شیری مکن هم اعتمید
اندر آ در سائه نخل امید
یا علی ! از جمله طاعات راه
برگزیں تو سائه خاص الله -

Guft Paighambar Ali rā ke ai Ali !
Pehalwānī, sherhaqqī, purdilī.
Lek bar sherī makun ham aitamīd,
Andar ā dar sāyaye nakhle umid.
Yā Ali ! Az jumlaye tā'āte rāh,
Barguzīn tō sāyaye khās-e-Allāh.

Translation —

Prophet Mohammed said to Hazrat Ali—

"O Ali ! I admit, you are a wrestler and are known as the Lion of God and you are generous also, but you should not depend on your bravery. It is desirable for you to take shelter under the Beloved of God. O Ali ! out of all those methods which are taught by religion, you should select the one in which devotees take shelter under the Beloved of God.

189. Guru Nanak Sahab was born in this world in the latter part of the 15th Century, and when the proper time came, he preached the Religion of Saints in every part of India and in many other countries outside India. The lovers of Guru Nanak have given currency to

many extraordinary events and miracles about Guru Nanak but the Satsangi without feeling any need for such anecdotes etc. (many of which are opposed to reasoning) looks upon Guru Nanak with as much reverence and faith as any Sikh brother does, because for him the statements of Merciful Radhasoami regarding the spiritual status of Guru Nanak and the statements of Guru Nanak himself are so clear and definite that other anecdotes and references are insignificant and meaningless in comparison to them. There is mention at different places in the teachings of Guru Nanak which are recorded in the Holy Book of Sikh Religion i.e. the Holy Granth, about the need of having a living Sant Satguru, the importance of *Satguru* and *Śabda*, *Satsang*, *Surat Śabda Yoga*, service of *Sadhs* and right conduct etc. and there is occasional mention also, in the Holy Granth, of the Name, Form and the splendour of those Regions with which every devotee comes into contact during the course of his internal spiritual progress. When the Satsangi comes across such statements in the Holy Granth, his mind is filled with pleasure because it becomes clear to him that the teachings of all the Saints and the path they indicate are the same. But at the same time he feels extremely sad when he comes to know that there are lacs of such Sikh brothers in the country who have full faith in the Holy Granth and who read it or hear it day and night but who do not feel the need of having a Satguru nor do they pay any attention to the teachings of Merciful Radhasoami. Further, when he attends some meeting or goes through some newspaper and finds that some Sikh brother has raised objections against the teachings of the Radhasoami Faith, he is filled with astonishment and fails to understand what it is all about. He feels that both the religions are the same, their teachings are the same, the path is the same, the practices are the same, the *Surat* and the *Śabda* are the same and even then there is criticism by the Sikhs! Is it because there is a living *Guru* in the

Radhasoami Faith and there is none in the Sikh Religion? Or is it because the Satsangi sitting aside in a corner performs the *Surat Śabda Yoga* and the Sikh brother counts the beads of the rosary and repeats the holy name? But circumstanced as they are, it was proper for Sikh brothers to come out of their homes in search of a living *Guru* and like true devotees, also investigate about internal spiritual practices. In short, when the Satsangi sees this baseless differentiation, he remains wonder-struck for some time and ultimately comes to the conclusion that as the Sikh brothers have had no occasion to sit at the feet of a living *Guru* for a considerable time and the guidance of the Sikh community has been in the hands of persons who, though pure of heart and worthy of respect, were not acquainted with internal spiritual practices. The result has been that the Sikh public has lost touch with the important technical terms which have been used at various places in the Holy Granth and their true meanings. Further, the heart of many Sikh brothers has been affected so greatly by their environments that they love all those things from which Guru Nanak and his Holy Successors had freed their ancestors and they do not now like that spiritual highway on which the entire Sikh community was put by the Sikh *Gurus* and further the desire for the search of a true Guru is on the wane because for a considerable time now the Holy Granth has been treated as the living *Guru*. When the Satsangi sees that the people who have faith in the teachings of the Saints are deprived of the real benefit of the teachings of the Religion of Saints because of the reasons given above, his heart is filled with pity but he finds himself helpless and cannot do anything. He directs the attention of those persons with all humility and courtesy to the teachings of the Holy Granth but these people reply that the *Surat Śabda Yoga* does not refer to internal practices but to the recitation with attention, of the *Śabdas* of the Holy Granth and they also say that there is no need of any other *Guru* as long as

the Holy Granth is there. The Satsangi draws their attention to the *Śabda* of the Holy Granth quoted below but nobody pays any attention :—

शब्द

श्री राग मोहल्ला ५

सन्त जनह मिल भाई हो सच्चा नाम समाल।
तोशा बन्धो जिय का ऐत्थे ओत्थे नाल॥
गुरु पूरे ते पाइये अपनी नदर निहाल।
करमि प्रापत तिस होवे जिसनूँ होए दयाल॥ १॥
मेरे मन गुरु जे वड और न कोय।
दूजा थाओं न को सूझे, गुर मेले सच सोए॥ रहाव॥
सगल पदारथ तिस मिले जिन गुरु डिट्ठा जाय।
गुर चरनी जिन मन लग्गा से वडभागी माय॥
गुरु दाता समरथ गुर सभ महिं रह्या समाय।
गुर परमेसर पारब्रह्म गुर डुबदा लये तराय॥ २॥
कित मुख गुर सालाहिये करन कारन समरत्थ।
से मत्थे निहचल रहे जिन गुरु धारया हत्थ॥
गुर अमृत नाम पीया लिया जनम मरन का पत्थ।
गुर परमेसर सेविया भयभंजन दुख लत्थ॥ ३॥
सतगुर गहर गंभीर है सुख सागर अघखंड।
जिन गुर सेव्या आपना जमदूत न लागे डंड॥
गुर नाल तुल न लगई खोज डिट्ठा ब्रह्मंड।
नामनिधान सतगुर दिया सुख नानक मन महमंड॥ ४॥

ŚABDA

Srī Rāg Mohallā 5.

Sant janah mil bhāī hō sachchā nām samāl,
Tōsha bandhō jia kā aitthe ōtthe nāl.
Gur pūre te pāiye apnī nadar nihāl,
Karami prāpat tis hōve jis nūn hōye dayāl. 1
Mere man gur jẹ vad aur na kōye,
Dūjā thāōn na kō sūjhe, Gur mele sach sōye. Rahav
Sagal padārath tis mile jin Gur ḍiṭṭhā jāye,

Gur charnī jin man laggā se vaḍbhāgī māye.
Gur dātā samrath Gur sab mahi rahyā samāye,
Gur Parmesar Pārbrahma Gur ḍubdā laye tarāye. 2
Kit mukh Gur sālāhiye karan kāran samratth,
Se matthe nehchal rahe jin Gur dhāryā hatth.
Gur amrit nām pīyā liyā janam maran kā patth,
Gur Parmesar seviyā bhay-bhanjan dukh latth. 3
Satgur gahar gambhīr hai sukhsāgar aghkhand,
Jin Gur sevyā āpnā jamdūt na lāge ḍanḍ.
Gur nāl tul na lagayee khōj ḍitthā Brahmanḍ,
Nāmnidhān Satgur diyā sukh Nanak man mahmanḍ. 4

Translation —

Meet the Saints, brother, and enshrine the True Name within you. Repetition of this Name alone is all that is required for your journey in this world and in the other world. But the Name and the spiritual food can be got from the True Satguru alone and such good luck comes to him only on whom the Lord is pleased to shower His Grace. 1

To my mind, none else is so great as the *Guru*. There is no other means except the *Guru*; it is the *Guru* alone who unites one with the True Being. (Rahav)

He who gets a vision of the *Guru*, gets whatever he wants. That person is really very fortunate who remains absorbed in the Feet of the Guru. True Guru is the greatest benefactor and also all-powerful and He pervades everything. *Guru* is *Parmeśvara*, Guru is *Para-Brahma*. Guru helps the drowning[1] person to swim across safely. 2

How could one praise the *Guru* who Himself does everything and is all-powerful. The man on whose head *Guru* puts his hand of protection remains undisturbed. He drinks the nectar of *Guru's* Name which is the prescribed food for one suffering from the disease of life and death. He serves the *Guru*,

1. i.e. in the Ocean of the world.

who is the Lord Himself, and all his fears and troubles are destroyed. 3

Satguru is unfathomable, the Ocean of happiness and the destroyer of sins. Whosoever has served his Guru is saved from the punishment of the messengers of Death. I have searched all through the *Brahmand* but there is none equal to the Guru. Nanak saith, 'The Satguru who is the Fountain-head of the Name has granted me happiness and peace and I have enshrined Him within myself. 4

190. In the preceding pages, there is mention of the adverse effect of the environments on the Sikhs. It appears necessary here to say something more regarding this matter. In former times people were generally engaged in agriculture and allied activities and they did not need things generally required in life, these days, nor had they any occasion to come in contact with distant countries. Moreover, fast and comfortable means of transport were not available in those days and consequently residents of a locality generally thought only about themselves and their local affairs. But these days as the means of livelihood and ways of civic life have altered considerably and reasonable facilities are available for change of habitation from one place to another, even the village-folk of India are affected not only by the civic life of the big cities of this country but also by life in England and America and Indians following in the footsteps of the athiests of the West have begun to find fault with. *Sadhs* and Saints and to look down upon internal practices, and prefer worldliness and the enjoyment of the mind and senses which are like poison to love and devotion of God which are like nectar. Moreover, the wrong teaching of Arya Samaj encouraging criticism of other religions has altogether removed the feelings of faith and devotion from their hearts. Had it not been so, how could it have been possible that the seed of *Bhakti* (Devotion) sown by Guru Nanak and watered by

succeeding Gurus with the blood of their hearts should have produced such a disappointing crop? When the Satsangi hears Sikh brothers saying that Guru Nanak was an ordinary reformer and because he had no English education, his spiritual knowledge was extremely limited, he feels so deeply hurt that it is impossible to describe the intensity of his grief. Once the writer of these lines had occason to go to Timarni in District Hoshangabad (Madhya Pradesh). A young Sikh who was employed somewhere near Jabbalpore came to meet him. He asked for permission to put a question and when this was given, he inquired regarding the writer's opinion about Guru Nanak. The reply given by the writer was that He was an incarnation and had manifested on this earth to do good to mankind. The young man retorted, "But He was not a Scientist". The writer said in reply that He was a Scientist. Upon this the young man asked for some proof to show that He was a scientist and he was told in reply that Physics is not the only science nor those who know Physics are the only scientists. There are other sciences also in addition to Physics, e.g., Chemistry, Botany etc. Those who know these sciences, are also known as Scientists. Similarly there is another science, the science of spiritualism and those who know this science, are also entitled to be called scientists. And Guru Nanak was not only fully acquainted with the science of spiritualism but was an expert in it. To call him a scientist is therefore not only quite reasonable but is also quite appropriate. The youngman further asked, "But scientific instruments are required for scientific investigation and discoveries. Were any scientific instruments used by Guru Nanak Sahab? If so, what? Obviously there was no idea even of any scientific instruments in His time." And the writer replied "Instruments of different kinds are required for every science and these instruments are used for the purpose of increasing the powers and reach of the five knowledge-senses and the mind and intellect of the man.

It is with the help of this increase in the powers and scope of his faculties that man is able to find out such hidden secrets and laws of nature which do not ordinarily come within the purview of his vision and intelligence. However, as the spirit, i.e. the *Atma*, and *Parmatma* are not physical substances, the five knowledge-senses, the mind and the intellect of man as well as physical instruments which are useful in finding out the secrets and laws of the physical world are of no use in man's attempt to know the reality of those non-physical substances and their secrets. Just as the benign Providence has provided man with physical senses, intelligence and the faculty of discrimination to enable him to know about the physical world and to establish contact with it, it has also provided him with spiritual senses, intelligence and faculty of discrimination on the spiritual plane to enable him to know about the spiritual world and to establish contact with it. Thus Guru Nanak was fully conversant with the secrets of these senses and faculties and by making use of these, He had discovered the hidden secrets of the spirit and the working of the spirit force just as any Professor of Physics makes discoveries about any physical thing or substance. On hearing this answer the heart of that young man was filled with great respect for Guru Nanak and he said that the people with whom he had to live and work were learned scholars of Satyārth Prakāsh and as they criticized the knowledge of Guru Nanak, his belief in Guru Nanak was shaken. In short, every Satsangi knows fully well and believes in his heart of hearts that the teachings of Guru Nanak and Merciful Radhasoami do not differ at all and by the auspicious advent of Merciful Radhasoami on this earth the arrangement for general spiritual uplift which had ceased to operate after the departure of Sikh Gurus has been re-established once again. When he reads the following lines from Sar Bachan (Poetry), his belief becomes as strong as an iron pillar and his heart is filled with sympathy for Sikh brothers :—

सारबचन, बचन १८, शब्द १२

धरी देह मानुष की गुरु ने ज्यों त्यों तेरा करें कल्यान ॥६॥
सेवा कर पूजा कर उनकी उनहीं को गुरु नानक जान ॥७॥
वही कबीर वही सतनामा सब सन्तन को वहीं पहचान ॥८॥
तेरा काज उन्हीं से होगा मत भटके तू तज अभिमान ॥९॥

सारबचन, बचन २२, शब्द ३

साहब कबीर और तुलसी साहब दयाल मता इन आन चलाई ॥७॥
राधास्वामी खोल सुनाई मैं भी उन सँग मेल मिलाई ॥८॥

Sar Bachan, Bachan 18, Ṡabda 12

Dharī deh mānush kī Guru ne Jyōn tyōn terā karen kalyān 6
Sevā kar pūjā kar unkī Unhīn kō Guru Nānak jān 7
Vohī Kabīr vohī Satnāmā Sab Santan kō vahīn pehchān 8
Terā kāj unhīn se hōgā Mat bhaṭke tū taj abhimān 9

Sar Bachan, Bachan 22, Ṡabda 3

Sāhab Kabir aur Tulsi Sahab Dayal matā in ān chalāyee 7
Radhasoami khōl sunāyee Main bhī un sang mel milāyee 8

Translation —

Sar Bachan (Poetry), Bachan 18, Ṡabda 12

The Guru has assumed the human form and somehow would work for your ultimate good. You should serve Him, worship Him and consider Him to be Guru Nanak. He Himself is Kabir and He is also *Satnam* (True Purusha) and you should recognise all the Saints in Him. He will help you in attaining your object. You should give up your pride and should not wander hither and thither.

Sar Bachan (Poetry), Bachan 22 Ṡabda 3

Kabir Sahab and Tulsi Sahab started the Religion of Saints. Radhasoami declares explicitly that He also agrees with them.

II

SIKH RELIGION AND THE SATGURU OF THE TIME

191. There is no doubt Sikhs believe these days in the need for having a *Satguru* but as after the departure of Guru Govind Singh no other such Personality appeared in the Sikh Community whom the entire Sikh community could accept as *Satguru* and whose leadership was also accepted by the Sikh public, different kinds of beliefs gradually came into existence within the Sikh community. For example, some of them believe in Baba Banda and some others in Baba Balak Singh as successor to Guru Govind Singh and similarly, some believe in the Five Beloved of Guru Govind Singh, some in the entire Sikh community and some others in the Holy Granth. Thousands of Sikhs consider the children of the *Gurus* as the *Guru* and innumerable Sikhs consider those *Sadhs, Mahants* and *Granthis* as *Guru* from whom they got initiation. Some people say that the 12th *Guru*, Baba Ram Singh, is still alive and is protecting the whole community. And some *Sodhbanshi* Sikhs, remembering the blessings of Guru Amar Das which He was pleased to bestow on Bibi Bhani on account of her great devotion, say that the *Guru* would always be from her family. The result is that different ideas are prevalent in the Sikh community in regard to the *Guru* of the Sikhs and much worldly and spiritual harm is being done to the entire community. After investigation, the Satsangi comes to the conclusion that this difference of opinion among the Sikhs is due to the fact that they attach more importance to the anecdotes and stories prevalent in the Sikh community than to the *Bani* of the *Gurus*. He does so because he sees clearly that there are no such instructions given anywhere in the *Bani* recorded

in the Holy *Granth* and those who believe in such things do not produce any authoritative statement or teaching of any of the *Gurus* excepting some anecdotes and stories. The Satsangi therefore feels that if the Sikhs would act upon the following teachings of Guru Nanak, all these differences among members of the Sikh Community would disappear in a short time:—

श्लोक

सत्तपुर्ख जिन जानिया, सतगुर तिस का नाउँ ।
तिसके संग सिख ऊधरे, नानक हरि गुन गाउँ ॥
(सुखमनी श्लोक १८)

घर मह घर दिखाय दे, सो सतगुर पुर्ख सुजान ।
पंच शब्द धुनकार धुन, तेह बाजे शब्द निशान ॥
(वार मलार श्लोक मोहल्ला १)

Śloka

Sattpurkh jin jāniā, Satgur tis kā nāun,
Tis ke sang Sikh ūdhre, Nanak Hari gun gāun.
(Sukhmanī Śloka 18)

Ghar mahen ghar dikhāi de, sō Satgur Purkh sujān
Panch śabda dhunkār dhun, teh bāje śabda nishān.
(Vār Maḷār Ślokā Mohallā 1)

Translation —

He alone who knows the *Sat Purush* is known as the *Satguru*, and in His association, the Sikh or disciple gets liberation. Nanak advises the people to praise the glory of God. (18)

Whosoever can make the devotee see his original Abode within the devotee's body is the *Satguru*, the Wisest Being. On the way to that original Abode, are heard five sounds which indicate the right path and guide towards it. (1)

192. As nobody is able at present to have the '*darśana*' of Bawa Banda, Bawa Balak Singh and Bawa Ram Singh,

these persons, in spite of the fact that they may have possessed the high spiritual status ascribed to them, cannot now guide or help any person as a *Satguru* present in human form can do. Similarly, the Five Beloved Sikhs or even all the followers of Sikh religion cannot give any spiritual help to a new entrant or a beginner who may join the Sikh religion except that they may teach him '*Rahat*' i.e. rules regarding external conduct and ceremonies etc. And as they themselves are deprived of the '*darśana*' of the *Satya Purusha* and their internal eye is closed like that of a new-born child and they have no knowledge of the original Abode of the Supreme Being within the human body, nor of the five spiritual sounds of the spiritual path, they cannot be accepted as successor of the *Satguru* of the time. Now remains the question of the Holy Granth. Is it possible for any religious book, howsoever sacred it may be, to guide and lead any individual ? Admitted that a particular book may contain teachings of the highest order, but that book can neither make others hear the teachings recorded in it, nor make them understand those teachings. The work of extracting those teachings from the book and stating and explaining them to others can be done by man only. It is therefore proper for the Sikhs who believe as stated above, that they should make a desirable change in their ways. The Satsangi wishes merely to point out to those who are descended from the *Gurus* of the past or have faith in *Sadhs*, *Mahants* and *Granthis* of the Sikh Religion or believe in some other venerable person as the *Satguru* of the time, that they should, while deciding about the identity of the *Satguru* of the time, keep in view the following lines of the book 'Sri Guru Nanak Prakāsh' written by Bhai Santokh Singh :—

चौपाई

प्रश्न—गुरु अंगद है कि श्रीचन्द, मंजी केह ढिग आनन्दकंद ।
सुत ने लई कि सेवक पाई, तख्त बैस किस गुरता आई ।।४७।।

दोहरा

उत्तर—कहै बाला अंगद गुरु, जेह श्री नानक आप।
पैसे पंज नलेर धर, सिर नवाय देह थाप ॥४८॥

चौपाई

तिनकी ममता होवै कैसे, थाप्यो गुरु नानक जब ऐसे।
खोज लियो हम गुरमत धीरा, ज्यों खनवारी पावे हीरा ॥४९॥
श्रीचन्द गुरसन्तति जाने, मान्य मान व मन अनुमाने।
गुर अंगद को गुरता दिये, केधी दुतिया नानक परघटिये ॥५०॥

CHAUPAYI

Praśna—Guru Angad hai ki Srichand, Manjī keh ḍhig Ānandkand,
Sut ne layee ke sevak pāyee, Takht bais kis gurtā āyee. (47)

DOHRA

Uttar—Kahe Bālā Angad Guru, jeh Sri Nānak āp,
Paise panj naler dhar, sir navāye deh thāp. (48)

CHAUPAYEE

Tinkī mamtā hōvai kaise, thāpyō Guru Nānak jab aise,
Khōj liyō ham Gurumat dhīrā, jyōn khanvārī pāvai hīrā. (49)
Srichand Gurusantati jāne, Mānya mān va man anumāne,
Guru Angad kō Gurtā diye, kedhī dutiyā Nanak parghaṭiye. (50)

Translation —

Question—Who is the *Guru*, Guru Angad or Srichand ? Who occupies the position of the Blessed *Guru* Sahab ? Did the son seize the position of the *Guru* or was it bestowed upon the disciple ? Who occupies the seat of the *Guru* and has thus assumed the functions of the *Guru* ? (47)

Answer – Bala saith, 'The *Guru* of the Sikhs is Angad Sahab, whom Guru Nanak Himself established as His successor by offering five pice and a cocoanut to him and by bowing to him. (48)

How could Guru Nanak have attachment for His children when He Himself established Guru Angad in

His own place ? I have found out the wishes of the *Guru* with great patience just as the miner tries hard and finds out a diamond. (49)

Consider Srichand to be the son of Guru Nanak and show him proper honour. Guru Nanak made Angad the *Guru* as if Guru Nanak Himself has re-appeared in a new human form. (50)

The question has been raised as to who succeeded Guru Nanak as *Guru* after His departure ? Was he His able disciple Angad Sahab or was he His son Srichand ? The reply is that after Guru Nanak, it was Angad ji who succeeded Him and not Srichand because Guru Nanak Himself offered a cocoanut and five pice to Guru Angad and thus appointed him as His successor. How could Guru Nanak have any attachment for his children ? Guru Nanak gave direct proof of this. Just as a miner extracts a diamond from the sand, I have through patience found out the wishes of the *Guru*. Consider Srichand as the son of Guru Nanak and as such pay him due respect, but by appointing Guru Angad as his Successor Guru Nanak Himself re-appeared in another human form.

The object of the Satsangi in referring to these lines is that since it is not necessary that the son of a *Guru* may be fit to succeed the *Guru*, just as the son of Guru Nanak Himself, viz, Srichand, was not considered fit for this status, every seeker should take care that he is not influenced by the close relationship of any person with the *Guru* and is not thereby misled into entertaining faith in him as for the *Guru*. If a seeker desires to search for the Satguru in the line of Sikh *Gurus*, it is proper for him to have faith in some *Guru*, who may have been made *Guru* by some True *Guru* and that too only after being satisfied that he possessed all those qualities and distinctive marks of a True *Guru*, as have been described in the '*Bani*' of the *Gurus*.

193. *Question.* But Akali Sikhs definitely assert that Guru Govind Singh had stated, a few days before His merging in the Supreme Being, in the presence of those Sikhs who were there, that they should in future consider the Holy Granth as their *Guru.*

Answer. If Guru Govind Singh really gave any such instructions, the meaning would be that there was no person fit to occupy the position of the *Guru* after Him. The followers of the Sikh Religion should therefore have faith in the Holy Granth and pass their days and wait for that day when the *Guru* manifests himself again in the world.

194. *Question*—No, the Akali Sikhs say that Guru Govind Singh appointed the Holy Granth i.e. the collection of the *Bani* of all the ten *Gurus* as *Guru* in his own place according to the well-known custom of the family of the *Gurus* and He spoke as below :—

आज्ञा भई अकाल की तभी चलायो पंथ ।
सब सिक्खन को हुकम है गुरू मानियो ग्रन्थ ॥
गुरू ग्रन्थजी मानियो प्रगट गुराँ की देह ।
जो प्रभ को मिलिबो चहै खोज शब्द में लेह ॥

Āgyā bhayee Akāl kī tabhī chalayō panth,
Sabh Sikkhan kō hukam hai Gurū māniyō Granth.
Gurū Granthjī māniyō pragaṭ Gurān kī deh,
Jō Prabh kō milibō chahe khōj Śabda men leh.

Translation —

When the *Purusha*, Who is not restricted by time, willed it so, the Religion (of Sikhs) was started. All the Sikhs are hereby ordered that they should acknowledge the Holy Granth as their *Guru*, for the Holy Granth is now the physical form of those *Gurus* who manifested themselves at different times. Whosoever wants to meet the Lord, should search for Him in *Śabda* i.e. the Holy Granth.

Answer—First, it should be considered how a wide-awake Personality like Guru Govind Singh could tolerate the idea that a religious book be given the status of a living *Guru*. Secondly, many Sikh scholars have, after considerable research and investigation, expressed their opinion that these lines have not been composed by Guru Govind Singh nor did these lines form part of the Adi Granth of the Sikhs nor are they found in any of the books written by Guru Govind Singh, and further that there is no trace of these lines even in 'Sūraj Prakāsh', 'Janam Sākhī', 'Gurbilās Pādshāhī Chauthī', and 'Bhāī Gurdās kī Bānī'. Everybody knows that when Guru Govind Singh left Anandpur and, after fighting battles at Chamkaur and Muktsar, came to stay at Damdamā Sahab, He on getting some leisure got a new copy of the Holy Granth written by Bhai Mani Singh. The first copy of the Holy Granth was written by Bhai Gurdas and is known as 'Kartārpur kī Bīr[1]'. The second copy is known as 'Bhai Bannū kī Bīr' and this third copy, which was written in 1765 A. D. by Bhai Mani Singh, is known as 'Damdamī Bīr'. In the first *Bir* which was written in the time of Guru Arjun, poems of only five *Gurus* are included. The poems of Guru Teg Bahadur, the ninth *Guru* were not written at all then. But when Guru Govind Singh had his (i.e. Damdamī) *Bir* written, He got the *Bani* of Guru Teg Bahadur included and also some of His own compositions. Naturally therefore it can be imagined that if it had been desired by Guru Govind Singh that the Holy Granth should be accepted as *Guru*, the *Guru* Sahab would have mentioned this matter in the new *Bir* which was written in His time. Bhai Ranjit Singh writes on page 99 of his book 'Shri Guru Govind Singh ji dā jānashīn kaun *Guru* hai ?"[2] :—

'यह दो दोहरे अगर श्रीमुख वाक् पातशाही दस हुंदे, ताँ भाई

1. 'Bīṛ' means compilation. 2. The title of the book, if translated into English would mean 'Who is the Guru who succeeded Guru Govind Singh ?'

मानसिंह जी, बाबा दीपसिंह जी, भाई गुलाबसिंह जी, अते भाई सुक्खा सिंह जी कोई ताँ 'दसम गुर बानी बीर' विच लिखदे। श्री गुरु गोविन्द सिंह जी दी बानी किसे बीड़ विच यह दोहरे नहीं हन'

"Yeh dō dōhre agar Śrīmukh vāk pātshāhī das hunde, tān Bhai Mani Singh Ji, Baba Deep Singh Ji, Bhai Gulab Singh Ji, ate Bhai Sukkha Singh Ji kōyee tān 'Dasam Gur Vāni Bīṛ' vich likhde. Shri Guru Govind Singh ji dī vānī kise Bīṛ vich yeh dōhre nahīn han".

Translation —

If these two couplets had been composed by the 10th *Guru* i.e. Guru Govind Singh, these must have been written down by any one of Bhai Mani Singh, Bhai Deep Singh, Bhai Gulab Singh, or by Bhai Sukkha Singh in the 'Dasam Gur Vānī Bīr[1]'. These couplets are not included in any *Bir* of the *Vani* of Guru Govind Singh.

This statement corroborates our opinion that many Sikhs do not believe in the statement contained in the couplet "*Ágya Bhayee Akal ki*". Thirdly, Bhai Mani Singh, who was the chief writer and a close associate of Guru Govind Singh, has written at one place in his book 'Bhagat Ratnāvalī' :—

'दसवें पादशाह खालसे नूँ गुरयायी बख्शी'।

"Dasven Pādshāh Khālse nūn guryāyī bakhshī"[2]

Translation —

The 10th Guru Govind Singh conferred *Guru's* status on the *Khalsa* i.e. on the whole Sikh community.

This statement also indicates that the matter of the Holy Granth having been given the status of the Guru was

1. The title of the book would, when translated into English, mean 'Collection of the Bani of the 10th Guru'. 2. Vide Gur Mat Sudhākar by Sardar Bahadur Kahan Singh, page 395.

neither mentioned in the presence of Bhai Mani Singh nor did Bhai Mani Singh himself hold this belief regarding the Holy Granth. On the contrary, he believed that after Guru Govind Singh, Guru's status was conferred upon the Khalsa i.e. the entire Sikh community. Fourthly, Bhai Santokh Singh also in his book 'Gur Pratap Surya Granth' has written as below :—

खालसा गुरू है, गुरू खालसा करियो अब
जैसे गुरु नानक जी अंगद को कीनो (रुत ३, असू २०)

Khālsā Gurū hai, Gurū Khālsā kariyō ab
Jaise Guru Nānak Ji Angad kō kīnō (Rut 3, Asū 20)

Translation—

Just as Guru Nanak conferred the Guru's status on Guru Angad, in the same manner Guru Govind Singh conferred the Guru's status on the Khalsa, i.e. on the entire Sikh community.

This is yet another strong evidence in support of our statement. And if all these authoritative statements are not enough, reference may be made to the pages of the Sikh history[1] and the account of the time, when Guru Har Krishan was about to depart from this world may be read. It is written that at this time one Masand[2], Bhai Gur Bakhsh by name, asked the following question:—

"महाराज, आप यह मौज फ़रमा रहे हैं, पीछे पंथ का क्या हाल होगा ? पंथ की बागडोर किस के हवाले होगी ?"

"Maharaj! āp yeh mauj farmā rahe hain, pīchhe Panth kā kyā hāl hōgā? Pānth ki bāgḍōr kis ke havāle hōgī ?"

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1. For detailed description, refer to 'The Sikh Religion' by Macauliffe, Vol IV, Pages 327—329. 2. 'Masand' used to be a Sikh official who collected money from other Sikhs.

Translation—

"Great King, you are thinking of departing. What would happen to the followers of the Sikh religion? On whom would the management of the affairs of the community devolve?"

The Guru Sahab replied that they should rely on the Holy Granth. Bhai Gur Bakhsh then enquired how a book could discharge the functions of a *Guru*. On this the Guru Sahab cryptically remarked "Bābā Bakāle". The words were interpreted to mean that the next *Guru* will appear in village Bakāle and after a short time Guru Teg Bahadur manifested himself at Bakāle. It is to be considered that if at that time i.e. after the departure of the 8th Guru it was not possible for the Holy Granth to carry out the functions of a *Guru*, how could it be possible after the 10th *Guru*. No, these lines have been interpolated in the later books of Sikh religion by some selfish people with selfish motives as many learned Sikhs believe.

195. Bhai Ranjit Singh in his book 'Shri Guru Govind Singh ji dā jānashīn kaun Gurū hai' has critically examined the couplet 'Āgyā bhayee Akāl kī' and he writes on page 100:—

भाई गुरुमुख सिंह जी ने एक नया रहतनामा तहरीर करवाया था जो भाई प्रह्लादसिंह जी के रहतनामा के नाम से प्रसिद्ध है, उसमें लिखा है:—

दोहरा

गुरू खालसा मानिये, प्रगट गुरू की देह।
जोई सिख मिलबो चहै, खोज इनों में ले॥

Bhāi Gurmukh Singh ji ne ek nayā Rahatnāmā tahrīr karvāyā thā jō Bhāi Prahlād Singh ji ke Rahatnāmā ke nām se prasiddh hai, usmen likhā hai:—

DOHRĀ

Gurū Khālsā māniye, pargaṭ Gurū kī deh,
Jōyee Sikh milbō chahe, khōj inhōn men le.

Translation—

Bhai Gurmukh Singh got a new *Rahatnama* written and this *Rahatnama* is known as the *Rahatnama* of Bhai Prahlad Singh, which contains the following couplet :—

Treat the Khālsā as the *Guru* for it is the manifest form of the *Guru*. If any Sikh wants to meet the *Guru*, he should search among the Khālsā community.

Sometime after the writing of the book, a book 'Sudharama Mārag' was written and the following couplet is given therein :—

दोहरा

मूरत प्रगट अकाल की, गुरू खालसा देह ।
ऐसो कर माने मोहिं, जनम मरन कट तेह ॥

DOHRĀ

Mūrat pargaṭ Akāl kī, Gurū Khālsā deh,
Aisō kar māne mōhi, janam maran kaṭ teh.

Translation—

The manifest form of the Akal Purush is the Khalsa community. Whosoever believes in me in this manner, his birth and death will come to an end.

And in the book "Gurbilās Pātshāhī 6" which was written in 1718 A.D., it is stated that Guru Arjun gave the following commandment in 1604 A.D. :—

दोहरा

मम आज्ञा सब ही सुनो, सत्त बात निरधार ।
ग्रन्थ गुरू सम मानियो, भेद न कोउ विचार ॥

DOHRĀ

Mam āgyā sab hī sunō, Satt bāt nirdhār
Granth Gurū sam māniyō, Bhed nā kōū vichār
(409, Adhyāya 4)

All the Sikhs should listen to what I say, being a correct statement of the position. 'Treat the Holy Granth as if it were a *Guru.* Do not make any distinction between the two.

If one considers this statement and the preceding two couplets, the whole matter becomes quite clear i.e. Guru Arjun wished that the followers of the Sikh religion should consider the Holy Granth as equal to a *Guru* and pay respects to it because it contained the Holy *Bani* of the *Gurus* of the Sikh religion. But later on with some ulterior motive, some people gave it out that the book should be treated as Successor to the *Guru*. Bhai Ranjit Singh has put forward the following sentences from page 10 of the book 'Shri Guru Ratanmālā' of Bhai Nidhan Singh :—

'आज्ञा भई अकाल' वाले श्लोक दसमेस जी दी रचना नहीं। किन्तु किसे स्वार्थी अते अज्ञानी महा मूरख दी मन कल्पित स्वार्थमई अते गपाष्टक रचना है।

'Āgyā Bhai Akāl' vāle ślokā Dasmesjī dī rachnā nahīn, kintu kise swārthī ate agyānī mahāmūrakh dī mankalpit swārthmayee ate gapāshṭik rachnā hai.

Translation —

The *śloka* beginning with words "Āgyā bhayee Akāl" etc. is not the composition of the Tenth *Guru*, but it is the composition of some selfish and ignorant man who, for some selfish motive, wrote this foolish thing.

Some people say that Guru Govind Singh had conferred the status of the *Guru* on the Holy Granth ten years prior to the compilation of the Damdamī Bir and this is the reason why there is no mention in the Damdamī Bir. But in this

connection Bhai Khazan Singh Nirankari writes[1] that Guru Govind Singh stayed at Anandpur upto 1755 and got Hindu religious books translated and that in 1756 he tasted the nectar and made arrangement for the enrolment of the Khalsa army. He was engaged upto 1761 in fighting. When fighting ended, He got the 'Damdami Bir' written in 1763 and in 1765 He departed from this world. How can then the idea that the status of the *Guru* was conferred on the Holy Granth ten years prior to compilation of the 'Damdami Bir' be correct ?

196. Bhai Khazan Singh Nirankari has made thorough research in regard to the couplet given in the *Rahatnama* of Bhai Prahlad Singh and what he has written is worth reading.[2] He writes that the subject of *Rahatnama* is as follows:—

अबिचल नगर बैठे गुरू । मन मों किया बिचार ।
बोल्या सच्चा सतगुरू । मूरत स्त्री करतार ॥१॥
हुकम होया प्रहलादसिंह । बिप जात हंसराय ।
निकट बुलाया गुरू जी । लीनो कंठ लगाय ॥२॥
पंथ चल्यो है जगत में । गुरु नानक परसाद ।
रहत बताइये खालसे । सुनो सिंह प्रहलाद ॥३॥

× × ×

गुरू खालसा मानिये । प्रगट गुरु की देह ।
जोई सिख मिलबो चहे । खोज इनों में लेह ॥२४॥

× × ×

अकाल पुरख के बचन स्यों । प्रगट चलायो पंथ ।
सब सिक्खन को बचन है । गुरू मानियो ग्रन्थ ॥३०॥

× × ×

संमत सतरां से भये । बरस बवंजा निहार ।
माघ बदी तिथि पंचमी । वीरवार शुभ वार ॥३५॥

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1. Vide Tract Budhulana No. 5 Page 4. 2. Vide Tract Budhulana No. 1 Pages 2 to 4.

Abichal Nagar baiṭhe Gurū man mōn kiyā bichār,
Bōlyā sachchā Satgurū mūrat Sri Kartār. 1

Hukam hōyā Prahlād Singh Bip jāt hans rāye,
Nikaṭ bulāye Gurū jī līnō kanṭh lagāye. 2

Panth chalyō hai jagat men Guru Nanak parsād,
Rahat batāiye Khālse sunō Singh Prahlād. 3

× × ×

Gurū Khālsā māniye pargaṭ Gurū kī deh,
Jōyee Sikh milbō chahe khōj inōn men leh. 24

× × ×

Akāl Purush ke bachan syōn pargaṭ chalāyō panth,
Sab Sikkhan kō bachan hai Gurū māniyō Granth. 30

× × ×

Sambat satrān se bhaye baras bavanjā nihār,
Māgh badī tithi panchvīn vīrvār śubh vār. 35

Translation —

Some ideas occurred to Guru Govind Singh when He was staying at Avichal Nagar (Name by which Nander was known among Sikhs) and then the true *Guru* (i.e. Guru Govind Singh), who is the personification of the Creator, spoke out. 1

He ordered Prahlad Singh, Brahman by caste, to come near Him and when he did so, the *Guru* embraced him. 2

The *Guru* Sahab said, "By the Grace of Guru Nanak, the Khalsa religion i.e. the Sikh religion has been established in the world. Come along, I shall tell you the rules of conduct to be followed by the Khalsa i.e. the followers of the Sikh religion. 3

Believe in the Khalsa (the Sikh community) as the manifest form of the *Guru*. Whosoever desires to have the *darśana* of the *Guru*, should search for him within the Khalsa community. 24

This religion was established by the order of the *Akal Purusha*. All the Sikhs are now directed that they should consider the Holy Granth as their *Guru*. 30

This *Rahatnama* (book of rules of conduct) was written on Thursday, the 5th of the first half of Magh, Sambat 1752 (1695 A.D.). 35

Bhai Khazan Singh Nirankari writes that those who believe the Holy Granth to be the *Guru*, read couplet 30 of the *Rahatnama* as it is and read couplet 24 in the form given below :—

अकाल पुरुख के बचन स्यों परगट चलायो पंथ,
सब सिक्खन को बचन है गुरू मानियो ग्रंथ।
गुरू ग्रन्थ जी मानियो परगट गुराँ की देह,
जा का हिरदा शुद्ध है खोज शब्द में लेह।

Akāl Purukh ke bachan syōn, pargaṭ chalāyō Panth,
Sab Sikkhan kō bachan hai, Gurū māniyō Granth.
Gurū Granth jī māniyō, pargaṭ Gurān kī deh,
Jā kā hirdā śuddh hai, khōj Śabda men leh.

Translation —

This religion was established by the order of the *Akal Purusha*. All the Sikhs are now directed that they should consider the Holy Granth as their *Guru*.

Believe in the Holy Granth as the manifest form of the *Guru*. Whosoever has a pure heart can find the *Guru* in the poems of the Holy Granth.

Bhai Khazan Singh writes that if the statement of Bhai Prahlad Singh is taken to be correct, it follows that Guru Govind Singh was staying in 1695 A.D. (Sambat 1752) in Avichal Nagar in the south. But this is obviously wrong because the writings of Guru Govind Singh Himself are opposed to this. In "Dasam Granth" of the Guru Sahab at the end of '*Triya Charitra*' which was written at Anandpur in the Punjab province, the following lines are found :—

संवत सत्रह सहस भनीजे अर्ध सहस फन तीन कहीजे।
भाद्रो सुदी अष्टमी रविवारा तीर सतद्रु ग्रन्थ सुधारा।

Sambat satrah sahas bhanīje ardh sahas phun tīn kahīje,
Bhādrō sudī ashṭmī ravivārā tīr Satadru Granth sudhārā.

Translation —

The book was compiled on the banks of the Satluj in the Vikram era 1753, on Sunday, the 8th of the second half of Bhādon.

This shows that the book *Triya Charitra* was completed in 1753 (i.e. 1696 A. D.) on the banks of the river Satluj. Similarly, it is stated in regard to the translation of the Ramayana that it was completed in the Vikram era 1755 (i. e. 1698 A.D.) at Anandpur. Moreover, the whole world knows that in the Vikram era 1756 (i.e. 1699 A.D.) *Guru* Sahab tested the devotion of the Five Beloveds and gave them their fill of nectar and thereafter He left for the Deccan in the Vikram era 1762 (i.e. in 1705 A.D.) after the battle of Muktsar. Therefore it would not be improper to conclude that the entire story as given by Prahlad Singh is altogether unfounded and imaginary.

197. On coming to know of the difference of opinion in the Sikh religion regarding the identity of the Satguru of the time and after studying the researches of Sikh scholars in this connection, every seeker after truth comes to the conclusion that in the absence of the Satguru of the time it is really impossible for any religion or religious teachings to escape adulteration. But a devoted *paramarthi*, influenced by the pure teachings of the Holy Granth, puts aside the wrong and injurious ideas of selfish and foolish people and starts in search of the Satguru of the time and when he finds that there is no hope of his desire being fulfilled through the Sikh religion, he tries his luck outside that sphere and when he feels confident that his hopes would be realized through Merciful Radhasoami according as he wished, he discards the old traditional beliefs and becomes the follower of the Radhasoami Faith and when, after performing internal

practices for some time, he is blessed with internal spiritual experiences which have been only hinted at in the Holy Granth at different places, he feels grateful for his good fortune and repeats the following lines:—

वही कबीर वही सतनामा, सब संतन को वहीं पहिचान।
तेरा काज उन्हीं से होगा, मत भटके तू तज अभिमान॥

Vohī Kabir vohī Satnāmā, Sab Santan kō vahīn pahichān,
Terā kāj unhīn se hōgā, Mat bhaṭke tū taj abhimān.

Translation —

He Himself is Kabir and He is *Satnama* (True Name). You should recognize all the Saints in Him. Your object will be attained through Him alone. You should give up your pride and should not wander hither and thither.

The seeker says, "I wish to taste the mango and not to count the trees. If my desire is fulfilled through Merciful Radhasoami, there is no reason why I should waste my life in following the traditional beliefs of my parents and ancestors. Everybody is heard saying that it is very difficult to find out the True Satguru and it is also written in the Holy Granth itself that nobody can have the *darśana* of the Satguru without the special grace of the Supreme Being. If at the present time some book itself is the Satguru, how can it be difficult to find the Satguru? Any individual may go to Lahore or Amritsar or place an order by post with a book-seller and get the book in about 5 to 7 rupees. No special grace of the Supreme Being is required to get the Book, nor is there any need to undergo any hardship for the purpose. Apart from this, how could this Holy Book guide me, because it is written in the Holy Granth as follows?"

(स्री राग, मोहल्ला ४, घर १)

मैं मन तन विरह अति अगला, क्यों प्रीतम मिले घर आय।

जा देखा प्रभ आपना, प्रभ देखेइ दुख जाय ।
जाइ पुछा तिन सज्जणा, प्रभ कित विधि मिले मिलाय ।१।
मेरे सतगुरु मैं तुझ बिन और न कोई ।
हम मूरख मुगध सरणागती, कर किरपा मेले हर सोई ।१। रहाव
सतगुर दाता हरनाम का, प्रभ आप मिलावे सोई ।
सतगुर हर प्रभ बूझ्या, गुरु जे वड और न कोई ।
हौं गुर सरनाई ढै पवाँ, कर दया मेले प्रभ सोई ।२।
मन हठ किने न पाइया, कर उपाव थक्के सब कोई ।
सहस सयाणप कर रहे, मन कोरे रंग न होई ।
कूड़ कपटी किने न पायो, जो बीजे खावे सोई ।३।

(Srī Rag, Mohalla 4, Ghar 1)

Main man tan birah ati agglā, kyōn Prītam mile ghar āye
Jā dekhā Prabh āpnā, Prabh dekheye dukh jāye
Jāe puchchhā tin sajjanā, Prabh kit vidh mile milāye 1
Mere Satguru main tujh bin aur nā kōyee
Ham mūrakh mugadh saranāgatī, kar kirpā mele Har sōyee (1.Rahav)
Satguru dātā harnām kā, Prabh āp milāve sōyee,
Satguru Har Prabh būjhyā, Gur je vad aur na kōyee,
Haun Gur sarnāyee ḍhai pavān, kar dayā mele Prabh sōyee 2
Man haṭh kine na pāyeyā, kar upāo thakke sab kōyee,
Sahas sayānap kar rahe, man kōre rang na hōyee,
Kūṛ kapṭī kine na pāyō, jō bīje khāve sōyee. 3

Translation —

My mind and body pine in anguish and I am waiting to see when my Beloved comes home and meets me. When I see my Beloved and have His *darśana*, only then my mental and physical misery will come to an end. I shall meet the venerable *Guru* and inquire from Him how the Beloved can be contacted. 1

Oh Satguru ! I have none else excepting you who can help me. Though I am ignorant and a fool, I have come in Your shelter and You may mercifully be pleased that I may come in contact with the Supreme Being. (1. Rahav).

The Satguru gives the gift of the Holy Name of the Supreme Being but one comes into contact with the Satguru only when the Supreme Being is kind to him and is also pleased to shower His mercy on him and to enable him to have Satguru's *darśana*. Satguru alone is such a person in the world who has *darśana* of the Supreme Being and has also knowledge about Him. I have therefore full faith that there can be none superior to Him. If the Supreme Being is merciful on me and makes it possible for me to contact the Satguru, I shall surrender myself to His Feet. 2

Since the beginning of the creation till now, nobody who, through the obstinacy of his mind i.e. filled with feelings of egotism, tried to obtain the vision of the Lord by means of *Jap*, *Tap* and worship etc., ever succeeded and whosoever made such an attempt failed and got tired. People try to be very clever but their mind gains no advantage. Love of the Lord does not enter their mind. Whosoever has a dirty and dishonest mind cannot have the vision of the Lord. Everybody knows that the individual who follows the laws of nature and sows the seed in the soil, omit alone cuts the crop and eats it. One should therefore understand that it is one of the laws of nature that on taking shelter under the Satguru, the vision of the Lord is obtained. Whosoever follows this law of nature i.e. takes the protection of the Satguru and makes an effort to have the *darśana* of the Supreme Being, will meet with success. 3

The seeker wonders how in the face of the above teachings could it be considered proper and correct to accept the Holy Granth as the successor of the Satguru. He says he would bow to the Holy Granth a thousand times because it is the collection of the *Banis* of the *Gurus*, he would recite it with all his heart but he could not accept it as the Successor of the Satguru. He fails to understand how could

such intense desire as has been described in this *Śabda* arise in the mind of a man for the *darśana* of any book. Would it be proper at the present time, when there are printing presses at every corner and books are available at ordinary prices in hundreds, to say regarding any book that it is only with the Grace of the Supreme Being that one is able to get into touch with the book? And I do not speak only about myself but any person may consider his internal condition and say whether he ever felt regarding the Holy Granth that "there is nothing greater or higher than the Holy Granth" or "that he would fall in the feet of the Holy Granth". No, never! A book is a book and the Satguru is Satguru. There are thousands of pictures in this world and there are painters of those pictures. Is it possible that any picture could be treated as successor to the painter or the artist? It is never so. The picture is a picture and the painter is a painter. The picture is just a specimen of the art of the painter and painter is the artist. There is a great difference between the specimen and the artist. And if any book could have been the Satguru, why has it been then stated that the Satguru alone knows the Supreme Being and therefore nobody can be superior to the Satguru? Is it possible for any book, which is life-less, to have the vision of God and His knowledge? Most certainly, the sentences referred to above cannot be used for any book. Besides, this book is coming down from the time of Guru Arjun. Was it then that after the compilation of this book, there were two *Gurus*, one Guru Arjun Himself and the other, the Holy Granth? As the Holy Granth is now published in different editions, would it be said that innumerable *Gurus* have manifested themselves? No, such inferences connot be drawn. They simply injure one's feelings. The Satguru is Satguru and the book is a mere book. If anyone had had a chance in his life-time to have the *darśana* of Guru Nanak or some other Living Guru, such ideas could never have appeared in one's mind. It is stated :—

मेरे गुरु का दरश कोई देखे, हो जाय हूर परिंद री।
Mere Guru kā daraś kōī dekhe, hō jāye hūr parind rī.

Translation —

If anybody has the *darśana* of my *Guru*, he shall become fairy-like and would fly higher up i.e. the *darśana* of the *Guru* automatically helps the devotee in ascending to higher spiritual regions and assuming spiritual form instead of the coarse material body which he has in this world.

198. It is a matter of common experience that it becomes possible for an earnest devotee, when he becomes the disciple of Merciful Radhasoami and gets some internal experiences and indications, easily to understand the real meanings of the teachings of the Holy Granth. He becomes quite confident that as the only difference between Guru Nanak and Guru Angad was in their physical forms and otherwise the same spiritual current was kinetic in both of them, the same spiritual current that was kinetic in the ancient *Gurus* was and is kinetic in Merciful Radhasoami and His successors and the only difference between them is of physical form. He then feels overjoyed and begins to sing the following song from the Holy Granth :—

हर राम राम मेरे बाबुला, पिर मिल धन वेल वधन्दी।
हर जुगह जुगो जुग जुगह जुगो, सद पीढ़ी गुरू चलन्दी।
जुग जुग पीढ़ी चले सतगुरु की, जिनी गुरमुख नाम धियाया।
हर पुरुख न कब ही बिनसै जावे, नित दिवे चढ़ै सवाया।
नानक सन्त सन्त हर एको, जप हर हर नाम सोहन्दी।
हर राम राम मेरे बाबुला, पिर मिल धन वेल वधन्दी॥

Har Rām Rām mere bābulā, pir mil dhan vel vadhandī,
Har jugah jugō jug jugah jugō, sad pīṛhī Gurū chalandī.
Jug jug pīṛhī chale Satguru kī, jinī Gurumukh nām dhiyāyā,
Har Purukh na kab hī binsai jāve, nit dīve chaṛhe savāyā.
Nanak Sant Sant Har ekō, jap Har Har nām sōhandī,
Har Rām Rām mere bābulā, pir mil dhan vel vadhandī.

Translation —

O father, it is on meeting the husband that the children of a woman multiply. A succession of the *Gurus* continues in every age i.e. the Satguru is always present in the world. The family of the person who takes initiation from the Gurmukh (i.e. a person who keeps his face towards the *Guru* i.e. who keeps *Guru's* pleasure foremost) and repeats the Holy Name of the Supreme Being, continues age after age. Such persons never become non-existent in this world and day after day their progress continues. Guru Nanak says that the Lord and the Saints are all one and this glory is available to the Saints as they repeat the Holy Name. O father, it is on meeting the husband that the children of a woman multiply.

The devotee says, "According to this statement of the *Guru* Sahab, the Satguru of the time must always be present in the world and it is improper for any person to get disappointed and to consider any book or any ordinary person as *Guru* against the clear instructions of the *Guru* Sahab. Love and affection are needed more than anything else in order to follow the Religion of Saints. If one has deep love for the Satguru, his mind gets purified and internal practices are also performed successfully. It is an extremely difficult thing to control *chittavrittis* for which Sage Patanjali has prescribed many methods but if love and affection in the feet of the Satguru are established, it becomes very easy to control them. But in the Religion of Saints love for the Satguru does not merely mean directing one's attention towards a person or having faith in him. The Religion of Saints teaches absolute devotion or *Ananya-bhakti*.

When Guru Ram Dass had] sent away Guru Arjun in his early years to Lahore, Guru Arjun wrote some verses and submitted them to Guru Ram Dass. These verses are given in para 80 of Part II of this book. Can any person

after reading those verses, say confidently that a man can have such love for a book? The most that can happen is that a man may have respect and love for a book in his heart, but he cannot have devotion for it and absolute devotion is altogether impossible. Absolute devotion or *Ananya Bhakti* develops in a man's heart only when the Beloved also in His turn begins to love the devotee. Absolute devotion cannot develop when there is love from one side only. When there is one-sided action, it does not go beyond desire, regard and respect for the other side.

A statement of Rai Balvand and Satte Dom regarding Guru Angad Sahab is included in the "Ram Kali kī Vār" in the Holy Granth. It is worth writing in letters of gold. If this statement really has any sense, it is then quite wrong to think that there is any difference between the Satgurus of the past and the Satguru of the time. The statement is :—

जोति ऊहा जुगति साई साहि काया फेर पलटिये ।

Jōti ūhā jugati sāyee sāhi kāyā pher palaṭiye.

Translation —

Who is Guru Angad? He is the same Light That was Guru Nanak and He teaches the same mode of practice. Guru Nanak has changed His physical form once again.

199. *Question*—But the question is how a Sikh who believes in Guru Govind Singh can accept Merciful Radhasoami as the Satguru. The language of the Sikh *Gurus* was Punjabi and the language of Merciful Radhasoami is Hindi. Sikh religion believes in 5 K's[1] and there is perfect freedom

1. Every Sikh is expected to have keśa (long hair) on his head, Kanghā (comb) in his hair, Kaṛā (steel bangle) on his right hand, Kachh (short drawers) and Kripān (sword). These things are known as five K's (or Kakkas) as the names of all the 5 things begin with the letter क or K. Their use is compulsory for Sikhs and began from the time of Guru Govind Singh.

of every kind in Radhasoami Faith. How could both be said to be the same ?

Answer. But why do you not take all these things into consideration when you think it is proper and right to have faith in the Holy Granth as in a Satguru ? Has the Holy Granth put on the 5 Kakkas (5 K's) ? Moreover, you must be knowing that the Holy Granth is not the collection of the *Banis* of Sikh *Gurus* only but it contains *Banis* of 70 other *Sadhs* and Saints, some of whose names are given below :—

Jaidev, Nāmdev, Trilochan, Parmānand, Sadhanā, Benī, Rāmānand, Rāmānuj, Dhannā, Pīpā, Senā, Kabīr, Ravīdās, Sheikh Farīd, Sheikh Bhīkan, Sūrdās, Rai Balvanḍ, Sattā Dom, etc.

Did all these persons conform to the rules and ceremonies prescribed in the Sikh Religion ? If not, why has their *Bani* been given a place in the Holy Granth and thus given the honour which is bestowed on a *Guru* ? Moreover, you should read the following verse from 'Akāl Ustat Granth' which was written by Guru Govind Singh Himself and ponder over its meaning and then say whether there is any strength in your objection :—

तीरथ कोट किये अशनान, दिए बहु दान महा व्रत धारे।
देस फिरयो कर भेस तपोधन, केस धरे न मिले हरि प्यारे ॥
(१२/२५२)

Tīrath kōṭ kiye aśnān, diye bahu dān mahā brat dhāre,
Des phiryō kar bhes tapōdhan, kes dhare na mile Hari pyāre.
(12/ 252)

Translation —

I have bathed in many holy places and given away large amounts of money and observed many fasts and wandered in distant countries in the garb of an ascetic and had also put on long hair but I could not come into

contact with the Supreme Being by any of these methods.

200. Guru Govind Singh not only for the protection of His community but for the protection of the entire Hindu community gave military training to His disciples and it was in this connection that the use of 5 Kakkas (5 K's) was started. This was quite in accord with the conditions of those days and was quite proper but these outward things have no connection whatsoever with *paramartha*. Yet, when one joins the Radhasoami Faith, he is not prohibited from wearing long hair or other external marks prevalent in the Sikh religion. It is of course true that no spiritual importance is attached to these things. As regards the difference between the Punjabi and the Hindi languages, it is not a very important matter. Languages serve merely as clothing for the ideas of a man. Just as no difference takes place in the personality of the Satguru if He changes His clothes similarly no change takes place in His personality if He changes His language.

According to Kabir Sahab :—

ज़ात न पूछो साध की, पूछ लीजिये ज्ञान ।
मोल करो तलवार का, पड़ा रहन दो म्यान ॥

Zāt na pūchhō Sādh kī, pūchh lījiye jñāna,
Mōl karō talwār kā, paṛā rahan dō miyān.

Translation—

Do not ask for the caste of the *Sadh* but inquire about his spiritual knowledge i.e. do not attach any importance to his external appearance etc. You should evaluate the price of the sword and leave aside the scabbard. And according to Maulana Rūmī :—

منگر اندر نقش و اندر رنگ او
بنگر اندر عظم و در آهنگ او

Manigar andar nakshō andar rang-e-ū,
Banigar andar azmō dar āhang-e-ū.

Translation —

Do not attach any importance to the external appearance, the form and the physical features of Great Personalities but look at the object they have in view and the Destination they point out.

III

SIKH RELIGION AND SURAT ŚABDA YOGA

201. *Question.* It is admitted that different kinds of ideas are prevalent among the followers of the Sikh religion regarding the Satguru of the time and while one says that the *Guru's* status was conferred in 1699 on the Five Beloveds and another says it was conferred on Bhai Sant Singh in 1705, somebody else says that in 1708 the *Guru's* status was conferred on the Holy Granth or on the Sikh community and some people in this connection name Baba Gulab Rai, or Bhai Nand Lal, or a lady, or Baba Dayal, or Ajāpāl Singh. The Sikh seeker, when he carries on search for the true Satguru either in the Radhasoami Faith or anywhere else in the world, should have freedom to search for the Satguru according to the marks and the indications mentioned in the Holy Granth, but we do not accept the position that the *Gurus* of the Sikh religion also taught the same *Surat Śabda Yoga* which is taught in the Radhasoami Faith. Can a few authorities be quoted from the *Banis* of the Sikh religion in which there may be clear mention of the *Surat Śabda Yoga* prevalent in the Radhasoami Faith and of the internal regions and the details of those Regions ?

Answer. Not only a few but quite a large number of such authoritative statements can surely be quoted :—

1. Bhai Sukkha Singh writes in his book 'Gurbilās Pātshāhī 10':—

चौपाई

और कथा अद्भुत इक सुनी । गुरुमुख बचे 'अनाहद धुनी' ।
नवगृह जीत दसम महि धसे । सच्च खंड आसन रस बसे ।।
मन मनसा जिन रखी सहारी । बसे महल निज ऊच अटारी ।
(१३, अध्याय पहला)

CHAUPĀYEE

Aur kathā adbhut ek sunī Gurmukh bache 'Anāhad dhunī'
Nav grih jīt dasam mahi dhase Sachch khanḍ āsan ras base.
Man mansā jin rakhī sahārī Base mahal nij ūch aṭārī.
(13, Adhyāya Pahlā).

Translation —

One more strange thing has been heard. It is said that Gurmukh is saved from births and deaths because of the *Anahad Śabda* that he hears. On listening to this *Śabda*, he goes beyond the nine regions and enters the tenth region i.e. *Sunn* and thereafter abides in the *Sach Khand* or *Sat Deśa.* Those who restrain and control their mind and desires get admission into the original Abode of the Supreme Being, the highest *Loka* in the creation.

२ ऊचो थान सोहावणा, ऊपर महल मुरार ।
सच करनी दे पाइये, दर घर महल पियार ।।
गुरुमुख मन समझाइये, आतम राम बीचार ।।
तिरविध करम कमाइये, आस अँदेसा होइ ।
क्यों गुर बिन त्रिकुटी छूटसी, सहज मिलै सुख होइ ।।
निज घर महल पिछाणिये, नदर करे मल धोइ ।।
बिन गुर मैल न ऊतरे, बिन हरि क्यों घर वास ।
एको शब्द बिचारिये, और तियागे आस ।।
नानक देख दिखाइये, हौं सद बलिहारे जास ।।
(१२ श्रीराग मोहल्ला)

2 Ūchō thān sōhāvaṇā, ūpar mahal Murār,
Sach karnī de pāiye, dar ghar mahal piyār,
Gurmukh man samjhāiye, Ātam Rām vīchār.
Tirvidh karam kamāiye, ās andesā hōye,
Kyōn Gur bin Tirkuṭī chhūṭsī, sahaj mile sukh hōye,
Nij ghar mahal pichhāṇiye, nadar kare mal dhōye.
Bin Guru mail na ūtare, bin Hari kyon ghar bās,
Ekō Śabda bichāriye, aur tiyāge ās,
Nānak dekh dikhāiye, haun sad balihāre jās.

(12 Srī Rāg, Mohallā 1.)

Translation —

2. The High Region which is highly charming, is above the Region of Krishna. One attains the Abode of Love through a life of truthfulness. The Gurmukh meditates on the *Atma* and keeps his mind in control.

As long as man's actions are confined to the three *gunas*, he lives in hopes and fears. How can one go beyond the three *Lokas* without the *Guru's* help? If one meets the *Guru* and He showers His Grace, there would be happiness and joy and the devotee would recognize his original Abode and his *karmas* would be washed clean.

The dirt and filth cannot be cleaned without the help of the *Guru*, nor can one get admission into the Original Home without the help of the Lord. Concentrate only on the *Śabda* and give up all other hopes. Nanak saith that the *Guru* has seen the Reality and can also show it to others. Nanak sacrifices himself on Him again and again.

३ झिलमिल झलकै चन्द न तारा । सूरज किरण न बिजुलि गैनारा ।
अनहद रुणझुणकार सदा धुनि । निरभौ कै घर वाइदा ॥
अनहद बाजै भ्रम भौ भाजै । सगल बियाप रहा प्रभ छाजै ।
सब तेरी तू गुरमुख जाता । दर सोहै गुण गाइदा ॥

(मारू १६, मोहल्ला १,सो० १३)

3. Jhilmil jhalke chand na tārā, Sūraj kiran na bijulī gainārā.
Anhad runjhunkār sadā dhuni, Nirbhau ke ghar vāidā.
Anhad bājai bharam bhau bhājai, Sakal biyāp rahā Prabh chhājai.
Sab terī tū Gurmukh jātā, Dar sōhai gun gāedā.
(Mārū 16, Mohallā 1, So. 13).

Translation —

3. Neither the moon nor the stars shine there, nor do the rays of the sun or the lightning flashes there. There, *Anhad Śabda* always resounds in the Home which is beyond fear.

When the *Anhad Śabda* resounds, all misgivings and all fears disappear and by Lord's grace, all troubles come to an end.

If you turn your attention towards the *Guru*, everything will be yours; praising Him you will find a place at His door.

४ नौ दर ठाके धावत रहाए । दसवें निज घर वासा पाए ॥
ओथे अनहद शब्द बजहि दिन राती । गुरमतीं शब्द सुनावनियाँ ॥
बिन शब्दे अन्दर आनेरा । ना वस्तु लहे ना चूके फेरा ॥
गुरु हत्थ कुंजी होर ते दर खुल्ले नाहीं । गुर पूरे भाग मिलावनियाँ ॥
(माँझ मोहल्ला ३, श्लोक २५)

4. Nau dar ṭhāke dhāvat rahāye, Dasven nij ghar vāsā pāye.
Othe Anhad Śabda vaje din rātī, Gurmatī Śabda sunāvaniān.
Bin Śabde andar ānerā, Nā vastu lahe nā chūke pherā.
Guru hath kunjī hōr te dar khulle nāhīn, Gur pūre bhāg milāvaniān.
(Mānjh Mohallā 3, Śloka 25)

Translation —

4. The devotee's spirit wandered about among the nine openings of the physical body; after entering the tenth, it got the opportunity to reside in the Home of the Lord. There, the *Anhad Śabda* resounds day and night but this *Śabda* can be heard only through following *Guru's* teachings. Without the *Śabda* there is darkness within and neither the desired objective is attained nor does the cycle of births and deaths come to an

end. The key of the door to the Lord's Abode is in the hands of the *Guru* and nobody else can open the door ; and it is only through great good fortune that one is able to contact the *Guru*.

५ अनहद धुनि वाजहि नित वाजे, गाई सतगुरु बानी ।
नानक दात करी प्रभ दातै, जोती जोति समानी ॥
(आसा मोहल्ला ४, छंत १—८)

5. Anhad dhuni vājahi nit vāje, Gāye Satguru Bānī
Nānak dāt karī Prabh dāte, Jōtī jōti samānī.
(Āsā Mohalla 4, Chhant 1—8)

Translation —

5. The *Anhad Śabda* that resounds day and night is heard by one who sings Satguru's *Bani.* The Lord showers countless gifts on such a person and his light (i.e. spirit) merges into the Great Light (i.e. the Supreme Being).

६ कहु नानक जिस सतगुर पूरा, वाजे ताके अनहद तूरा ॥
(आसा मोहल्ला ५—श्लोक ९१)

6. Kah Nanak jis Satgur pūrā, Vāje tāke anhad tūrā
(Āsā Mohalla 5, Śloka 91).

Translation—

6. Nanak says, 'He who has accepted the perfect *Guru* as such, listens to the *Anhad Śabda* within himself.

७ प्रिथमे मन परबोधे अपना, पाछे अवर रिझावे ।
रबाब पखावज ताल घूँघरू, अनहद शब्द बजावे ॥
(आसा मोहल्ला ५, श्लोक ४३)

7. Prithame man parbōdhe apnā, Pāchhe avar rijhāve
Rabāb pakhāvaj tāl ghūnghrū, Anhad Śabda bajāve.
(Āsā Mohallā 5, Ślōka 43)

Translation —

7. The devotee must first make his mind calm

and thereafter try to win over others. The *Anhad Śabda* then begins to resound within and different kinds of sounds like those of *Rabab*, *Pakhavaj*, *Tal* and *Ghungru* also become audible.

८ जन नानक मन आनन्द भया है।
मेरी जिन्दड़िये अनहद शब्द बजाए राम ॥
(बिहागड़ा, मोहल्ला ४, छंत १)

8. Jan Nanak man ānand bhayā hai,
Merī jindaṛiye anhad Śabda bajāye Rām.
(Bihāgrā, Mōhallā 4, Chhant 1)

Translation —

8. Nanak, thy servant, says that he feels very happy because the Lord has made it possible for him during his life-time to hear the *Anhad Śabda.*

९ हर जिव गुफा अन्दर रख कै, वाजा पवन वजाया,
वजाया वाजा पवन नौ द्वारे परगट किए, दसवाँ गुप्त रखाया।
गुरु द्वारे लाये भावनी, इक ना दसवाँ द्वार दिखाया,
तेह अनेक रूप नाउँ नवनिधि, तिस दा अन्त न जाई पाया ॥
कहे नानक हर पियारे जिव गुफा अन्दर रख कै, वाजा पवन वजाया ॥
(रामकली आनन्द, मोहल्ला ३, नं० ३८)

9. Har jiv gufā andar rakh kai, vājā pavan vajāyā,
Vajāyā vājā pavan nau dvāre pargaṭ kiye, daswān gupt rakhāyā.
Gur dvāre lāye bhāvnī, ik nā daswān dvār dikhāyā,
Teh anek rūp nāun navnidhi, tis dā ant na jāyee pāyā,
Kahe Nānak Har piyāre jiv gufā andar rakh ke, vājā pavan vajāyā.
(Ram Kali Anand, Mohallā 3, No 38).

Translation —

9. The Lord has put the spirit within a cave in the body and has made the *Anhad Śabda* resound. Nine apertures have been made visible and the tenth has been kept hidden. The tenth aperture is shown to one who has faith in the *Guru*. Beyond this, there

are numerous forms and names and many *Śabdas* to which there is no end. Nanak says that the Lord has put the spirit in the cave within the body and has made *Anhad Śabda* resound.

१० इड़ा पिंगला और सुखमना, तीन बसें इक ठाईं ।
बेनी संगम तह प्रयाग, मन मंजन करे तिथाईं ॥
सन्तोह तहाँ निरंजन राम है, गुरु गम चीनै बिरला कोय ॥
तहाँ निरंजन रमैया होय । १ रहाव ।

× × ×

देव स्थाने किया निशानी, तह बाजे शब्द अनाहद बानी ।
तह चन्द न सूरज पौन न पानी ।

× × ×

दसम द्वारा अगम अपारा, परम पुर्ख की घाटी ।
ऊपर हाट हाट पर आला, आले भीतर थाती ॥

× × ×

मस्तक पद्म दुआले मणी, माँहि निरंजन त्रिभुवन-धनी ।
पंच शब्द निरमायल बाजे, ढुलके चँवर संख घन गाजे ।
दल मल दैतहो गुरुमुख ग्यान, बेनी जाचे तेरा नाम ॥
(रामकली बेनी जी की)

10. Iṛā Pinglā aur Sukhmanā, tīn basen ek ṭhāīn,
Benī sangam teh Prayāg, man manjan kare tithāīn,
Santōh tahān Niranjan Rām hai, Gur gam chīnai birlā kōye,
Tahān Niranjan Ramaiyā hōye. (1) (Rahav)

× × ×

Dev sthāne kiā niśānī, teh bāje Śabda anāhad bānī,
Teh chand na sūraj, paun na pānī.

× × ×

Dasam duārā agam apārā, Param Purkh kī ghāṭī,
Ūpar hāṭ hāṭ par ālā, āle bhītar thātī.

× × ×

Mastak padam duāle manī, mānhi Niranjan Tribhuvan-dhanī
Panch Śabda nirmāyal bāje, ḍhūlke chanwar sankh ghan gāje
Dal mal daithō Gurmukh gyān, Benī jāche terā nām.
(Ramkalī Benī jī kī)

Translation—

10. The three nerves, viz, Iṛā, Pinglā and Sukhmanā

have their source at the same place in the human body. They meet at one place within, i.e. at Tribeni and that is the holy place Prayag; there the mind is purified of its impurities. The Lord in the form of Niranjan is there and it is only a rare disciple who knows anything about the *Guru's* great powers.

What is the sign and the indication of the Abode of the Lord? The sign is that the *Anhad Śabda* resounds there and there is no moon, sun, air or water.

The tenth aperture leads to the Infinite and Inaccessible and it is the path leading high up to the Supreme Being. There is a big mansion and beyond that, is the aperture and beyond the aperture, is the real Treasure.

Within the forehead is the Lotus and within the Lotus is the bright spot wherein is Niranjan, the Lord of the three regions. There the sound of the five *Śabdas* also resounds and conch and thunder sounds are among these and other marks of royalty are seen. Beni, after having crushed the five demons *Kama*, *Krodh* etc. with the help of the knowledge received from the *Guru* says that he begs for the gift of *Guru's* Name.

११ सतगुरु के जन्मे गवन मिटाया, अनहत राते इहु मन लाया ॥
मनसा आसा शब्द जलाई, गुरमुख जोत निरंतर पाई ॥
त्रेहगुन मेटे खाइये सार, नानक तारे तारनहार ॥
(२० रामकली, मोहल्ला १, सिध गोष्ट)

11. Satguru ke janme gavan miṭāyā, Anhat rāte ehu man lāyā,
Mansā āsā śabda jalāyee, Gurmukh jōt nirantar pāyee,
Tregun meṭe khāiye sār, Nānak tāre tāran-hār.
(20 Ramkali, Mohallā 1, Sidh Gōshṭ)

Translation —

11. Satguru's advent has put an end to the cycle of births and deaths. The devotee's mind is

absorbed in the *Anhad Śabda*. The *Śabda* has burnt away all desires and hopes for material things and the Gurmukh has found the Eternal Light (i.e. Lord). On discarding the three *gunas*, the devotee engages in the *Sar Guna* (i.e. Devotion of the Lord). Nanak saith that Lord, the Saviour, redeems His devotees.

१२ नानक अनहद धुनि, दर वजदे मिलिया हरि सोई।
(सारंग की वार, मोहल्ला ३)

12. Nānak Anhad dhuni, dar vajde miliyā Hari sōyee
(Sārang kī vār, Mohallā 3)

Translation—

12. Nanak says He has met the Lord at Whose door the *Anhad Śabda* resounds.

१३ बीना शब्द वजावे जोगी, दर्शन रूप अपारा।
शब्द अनाहद सो सहुराता, नानक कहे विचारा।
(८ आसा मोहल्ला १)

13. Bīnā Śabda vajāve jōgī, darśan rūp apārā,
Śabda anāhad sō sahurātā, Nānak kahe vichārā.
(8 Āsā Mohallā 1)

Translation—

13. Nanak says that the *Yogi* listens to the sound of the Vina and sees the Beautiful Form and the *Anahad Śabda* that resounds there soothes the devotee's spirit.

१४ बाजन्त नानक शब्द बीना।
(१३ श्लोक, सहसकृती, मोहल्ला ५)

14. Bājant Nanak Śabda Bīnā.
(13 Śloka Sehaskriti, Mohalla 5)

Translation—

14. Nanak says that the *Śabda* of the *Vina* resounds.

१५ शब्द सुरत लिव साध संग, पंच शब्द इक शब्द मिलाये ।
(भाई गुरुदास जी की वार ६, पौड़ी १०)

15. Śabda Surat liv sādh sang, panch Śabda ek Śabda milāye.
(Bhāī Gurdāsji kī vār 6, Pauri 10).

Translation —

15. In the company of *Sadhs*, the spirit gets absorbed in internal *Śabda* and the five internal *Śabdas* ultimately lead to one.

१६ अनेक अनाहद आनन्द झुनकार ।
ऊ आ रस का कछु अन्त न पार ।११।
(सारंग मोहल्ला ५, अष्टपदी घर ६)

16. Anek anāhad ānand jhunkār, Ū ā ras kā kachhu ant na pār 11
(Sārang, Mohallā 5, Ashṭapadī Ghar 6)

Translation —

16. Numerous internal *Śabdas* resound within the devotee and make him happy. The joy and bliss of *Anhad Śabda* is unlimited and unending.

१७ पंच शब्द तेह पूरन नाद, अनहद बाजे अचरज बिस्माद ।
(रामकली, मोहल्ला ५)

17. Panch Śabda teh pūran nād, Anhad bāje achraj bismād
(Ramkalī, Mohallā 5)

Translation —

17. The five internal *Śabdas* which are perfect sounds are heard there. The *Anhad Śabda* which resounds is extremely lovely and wonderful.

१८ तिस रूप ना रेख अनाहद बाजे, शब्द निरंजन कीया ।
(आसा, मोहल्ला १)

18. Tis rūp na rekh anāhad vāje, Śabda Niranjan kīyā.
(Āsā, Mohallā 1)

Translation —

18. There is no form and no mark. The only

indication is the resounding of the *Anhad Śabda* which issues from the Niranjan Purusha.

१६ अनहद शब्द वजै दिन राती, अविगत की गति गुरुमुख जाती ।
(अष्टपदी २, रामकली मोहल्ला १)

19. Anhad Śabda vaje din rātī, Avigat kī gati Gurmukh jātī.
(Ashṭpadi 2, Ramkali, Mohallā 1)

Translation —

19. There the *Anhad Śabda* resounds day and night. The Gurmukh alone can know about the indescribable state.

२० 'हौं' 'मैं' मा रकमल परगासा । अनहद बाजै निज घर बासा ॥
(गौड़ी मोहल्ला ३)

20. 'Haun main' mār kamal pargāsā,
Anhad vāje nij ghar vāsā.
(Gauṛī, Mohallā 3)

Translation —

20. It is only after killing one's egotism that the internal centres of a devotee become kinetic, the *Anhad Śabda* begins to resound within him and finally the devotee gets admission into the Original Home.

२१ गुरमुख जाय मिलै निज महली, अनहद शब्द बजावैगो ।
(अष्टपदी ४, कान्हड़ा मोहल्ला ४)

21. Gurmukh jāye mile nij mahlī, Anhad Śabda bajāvaigō
(Ashṭpadī 4, Kanhṛā Mohallā 4)

Translation —

21. Gurmukh would go to the Lord's Abode and meet Him and would listen to the *Anhad Śabda.*

२२ माया और ब्रह्म सम दसम द्वार पार ।
अनहद रुनझुन बाजत शब्द निसाने है ॥
(भाई गुरुदास, कवित्त २६)

22. Māyā aur Brahma sam dasam dvār pār,
Anhad runjhun bājat nisāne hai.
(Bhai Gurdas Kavit 29)

Translation —

22. Māyā and Brahma, beyond the *Dasam Dvar* where the *Anhad Śabda* resounds and the drum roars, are the same.

२३ सहज समाधि उनमुनी जगमग जोत।
अनहद धुनि रुनझुन लिव लाये॥
(भाई गुरदास, कवित्त २२२)

23. Sahaj samādh unmunī jagmag jōt,
Anhad dhuni runjhun liv lāye.
(Bhai Gurdās, Kavit 222)

Translation —

23. *Sahaj samadh* is an indescribable state wherein one sees the shining light and gets absorbed in the sound of *Anhad Śabda.*

२४ सतगुरु मिलिये त्रिकुटी छूटे, चौथे पद मुक्ति द्वार।
गुरु ते मारग पाइये, चूके मोह गुबार॥
(श्रीराग, मोहल्ला ३)

24. Satguru miliye tirkuṭī chhūṭe, chauthe pad mukti dvār.
Guru te mārag pāiye, chūke mōh gubār.
(Srī Rāg, Mohallā 3.)

Translation —

24. If one meets the Satguru, one can get beyond the three *Lokas* and reach the fourth which is the entrance into salvation. If one learns about the true path from the *Guru*, he becomes free from attachment and ignorance.

२५ देही नगरी नौ दरवाजे, सो दसवाँ गुप्त रहाता है।
(मारू सोलह ११, मोहल्ला १)

25. Dehī nagrī nau darwāze, sō daswān gupt rahātā hai.
(Maru Solhe 11, Mohallā 1.)

Translation —

25. The human body is like a city which has nine doors open and the tenth door is secret.

२६ चन्दन चीत वसाया, मन्दर दसवाँ द्वार।
दीपक शब्द विगसिया, राम नाम उर हार॥
(श्री राग मोहल्ला १, अष्टपदी २)

26. Chandan chīt vasāyā, mandar daswān dvār,
Deepak Śabda vigasiyā, Rām nām ur hār. 5.
(Sri Rāg Mohallā 1, Ashṭpadi 2)

Translation —

26. In the worship of the Lord, the devotee's mind is like sandal paste, *Dasam Dvar* is like a temple and the *Śabda* shines as the lamp and the Holy Name is like a garland on the bosom.

२७ अमृत रस सतगुरु चुवाइया। दसवैं द्वार परगट होय आया।
तेह अनहद शब्द बजहि धुन वानी। सहजे सहज समाई है॥
(मारू सोलहे, मोहल्ला ४)

27.Amṛit ras Satguru chuvāiyā, Daswen dvār pargaṭ hōye āyeyā,
Teh Anhad Śabda vajhi dhun vānī, Sahaje Sahaj samāyee hai.
(Māru Solhe, Mohallā 4.)

Translation —

27. When I established contact with the Dasam Dvār, the Satguru dropped ambrosia on me. There, *Anhad Śabda* resounds and the devotee enters the state of Sahaj Samādhi.

२८ नौ दरवाजे काया कोट है, दसवें गुप्त रखीजे।
बज्र कपाट न खुलनी, गुर शब्द खुलीजे॥
अनहद बाजे धुन वजदे, गुर शब्द सुनीजे।
तित घट अन्तर चानना, कर भगति मिलीजे॥
(पौड़ी १५, रामकली मोहल्ला २)

28. Nau darwāze kāyā kōṭ hai, daswen gupt rakhījai,
Bajra kapāṭ na khulnī, Gur Śabda khulījai.
Anhad vāje dhun vājde, Gur Śabda sunījai
Tit ghaṭ antar chānnā, kar bhagti milījai.
(Pauri 15, Ramkali Mohallā 2)

Translation—

28. The human body is a fort with nine visible openings and the tenth is hidden. The gate of the tenth opening is very strong and cannot be opened except with the *Śabda* of the Guru. Within, the *Anhad Śabda* resounds and the *Śabda* of the Guru is also heard. There is bright light within and it can be observed only if one performs devotion.

२९ धावत थंम्या सतगुर मिलिये, दसवाँ द्वार पाया ।
तिथै अमृत भोजन सहज धुन ऊपजै, जित शब्द जगत थंभ रहाया ॥
तह अनेक बाजे सदा अनहद है, सच्चे रह्या समाय ।
यों कहे नानक सतगुर मिलिये· धावत थंम्या निज घर वस्या आय ॥
(आसा मोहल्ला ३, छन्त घर ३)

29. Dhāvat thamyā Satgur miliye, daswān dvār pāyā,
Tithe amṛit bhōjan sahaj dhun ūpje, jit Śabda jagat thamm rahāyā.
Teh anek vāje sadā anhad hai, sachche rehyā samāye,
Yōn kahe Nanak Satgur miliye, dhāvat thamyā nij ghar vasyā āye.
(Āsā Mohallā 3, Chhant, Ghar 3.)

Translation—

29. On meeting the Satguru, wanderings of my mind ceased and I attained the Dasam Dvār. For food, one gets nectar and the *Śabda* that maintains all the *Lokas*. There, many kinds of *Anhad Śabdas* always resound. Nanak says that on meeting the Satguru one's wanderings cease and he gets admission into the original Abode.

३० खटमट देही मन बैरागी, सुरत शब्द धुन अन्तर जागी ।
बाजे अनहद मेरा मन लीना, गुर वचनी सचनाम पतीना ॥
(रामकली मोहल्ला १, अष्टपदी)

30. Khaṭmaṭ dehī man bairāgī, Surat Śabda dhuni antar jāgī.
Vājai Anhad merā man līnā, Gur bachnī sach nām patīnā.
(Ramkali Mohalla 1, Ashṭpadi.)

Translation —

30. My mind, staying in the body containing six *chakras*, has become indifferent to it and my spirit has contacted the *Śabda* and has awakened. The *Anhad Śabda* resounds inside and my mind is absorbed in it and I came to know the True Name of the Supreme Being from the teachings of the *Guru*.

३१ कर करताल पखावज नैनों, माथे वजहि रबाबा ।
करनों मध बांसुरी बाजे, जिह्वा धुनी अगाजा ॥
× × ×
घर घर निरत होवै दिन राती, घट घट बाजै तूरा ।
एक नचावहि एक भवावहि, इक आये जाये होय धूरा ॥
(रामकली मोहल्ला ५, घर १)

31. Kar kartāl pakhāvaj nainōn, māthe vajahi rabābā,
Karnōn madh bānsurī bāje, jihvā dhunī agājā.
× × ×
Ghar ghar nirat hōvai din rātī, ghaṭ ghaṭ vājai tūrā,
Ek nachāvahi ek bhavāvahi, ek āye jāye hōye dhūrā.
(Ramkalī Mohallā 5, Ghar 1)

Translation —

31. The sounds of *khartal*[1] and *pakhavaj*[2] are heard and the sound of *Rabab*[3] resounds within the forehead. In the ears, comes the sound of the flute and the tongue repeats the Name.

In every home there is dancing and merriment day and night and everyone hears musical tunes. Some dance, some circle round and round, while some others go in and out again.

1. A small instrument, used two in each hand. 2. A small drum with two sides for striking. 3. A stringed instrument.

३२ कैसी आरती होय भवखंडना तेरी आरती ।
अनहता शब्द बाजन्त भेरी ॥
(धनाश्री मोहल्ला १, आरती)

32. Kaisī Ārtī hōye bhavkhandnā terī ārtī,
Anhatā Śabda bājant bherī.
(Dhanāśrī, Mohalla 1, Ārtī).

Translation—

32. What kind of *Arti* should be offered to you? Thine *Arti* destroys worldly attachments and the *Anhad Śabda* begins to resound within.

३३ रतनो देखै सब कोई, रतन पारखू बिरला कोई ।
राग नाद सब को सुनै, शब्द सुरत समझै बिरलोई ॥
गुर सिख रतन पदारथाँ, साध संगत मिल माल पिरोई ।
हीरे हीरा बेधिया, शब्द सुरत मिल परचा होई ।१६।
(भाई गुरदास जी की वार, १५)

33. Ratnā dekhai sab kōyee Ratan pārkhū birlā kōyee.
Rāg nād sab kō sunai Śabda surat samjhai birlōyee.
Gur sikh ratan padārthān Sādh sangat mil māl pirōyee,
Hīre hīrā bedhiyā Śabda surat mil parchā hōyee. 16
(Bhai Gurdas ji ki var. 15)

Translation—

33. Everyone sees jewels but it is a rare person who can judge their quality. Everybody listens to sounds in the atmosphere, but it is a rare person who understands the significance of *Śabda* (i.e. spiritual sound) audible only to the Spirit. The Guru's disciple, in the company of *Sadhs*, makes a garland of the internal spiritual *Śabdas* that he hears. The diamond cuts a hole into a diamond and it is the Spirit that enters into the *Śabda*. This constitutes spiritual experience.

३४ बचन होया, मन नीवें कर सिक्खी प्रापत हुंदी है,
जो तुसाडे शरीर पासों सेवा सिक्खाँ दी होय आवे सो करनी,
ते पिछली रात उठके अस्नान करके शब्द दा अभ्यास करना ।
(भगत रत्नावली, टीका चौदहवीं पौड़ी दा)

34. Bachan hōyā, Man nīven kar sikkhī prāpat hundī hai, jō tusāde śarīr pāsōn sevā sikkhān dī hōye āve sō karnī, te pichhlī rāt uṭhke aśnān karke Śabda dā abhyās karnā......
(Bhagat Ratnāvalī, Ṭīkā chaudahvīn pauṛī dā).

Translation —

34. The Instructions are:—True discipleship (Sikkhi)[1] is acquired by adopting an attitude of humility. Whatever service it is possible to render with your body, to the disciples of the spiritual teacher (*Guru*), should be rendered to them and one should rise sufficiently early before day-break and after taking one's bath, perform the Sound Practice (*Śabda Abhyas*)[2].

३५ अन दिन मेल भया मन मान्या, घर मन्दर सोहाये।
पंच शब्द धुनि अनहद बाजे, हम घर साजन आये॥
(राग सूही, मोहल्ला १, छंत घर २)

35. An din mel bhayā man mānyā, ghar mandar sōhāye,
Panch Śabda dhuni anhad bāje, ham ghar Sājan āye.
(Rāg Sūhī, Mohallā 1, Chhant Ghar 2)

Translation —

35. When the Satguru manifests Himself, the desire of the devotee is fulfilled and his contact with the Satguru is established. As a result, the five *Śabdas* of the five higher regions begin to resound within him.

३६ बिनवन्ति नानक गुरु चरन लागे, बाजे अनहद तूरे, (४०)
(रामकली मोहल्ला ३, अनन्द)

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1. The word 'Sikh' is the Punjābī equivalent of Sanskrit 'Śishya' —a disciple. 'Sikkhī' means 'condition of being a Sikh' i.e. discipleship. 2. The word Śabad (or Śabda) is used in two senses, viz, (1) spiritual sound and (2) a poem or hymn composed by the Guru. Here the first meaning is intended.

36. Binavanti Nanak Gur charan lāge, bāje Anhad tūre. 40
(Ramkali Mohalla 3, Anand).

Translation—

36. Nanak says if one surrenders himself to the Preceptor (*Guru*) in all humility, spiritual sound will manifest itself within him.

202. From a perusal of these quotations, it would appear that frequent mention has been made in the Holy Granth of the *Surat Śabda Yoga*[1] and of the internal spiritual regions e.g. *Beni*[2], *Niranjan*[3], *Tirkuti*[4], *Kamal*[5], Fourth region[6], *Sachkhand*[7], *Dasam Ghar*[8], *Dasam dvar*[8], *Gupha*[9], *Nij Mahal* (God's Mansion), *Atari* (the Highest Abode), etc. and internal sounds e.g. those of the lute[10], flute[10], conch[10], *rabab*[10], *pakhavaj*[10], and tinkling bells[10] etc. and also of the technical terms prevalent in the Radhasoami Faith e. g. *Ida*[11], *Sukhmana*[11], *Khat Chakra*[12] (Six Chakras), *Hat*[13], *Ala*[14],

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1. Sound Practice taught in the Radhasoami Faith. 2. i.e. Tribeni, where the three Iḍā, Pinglā and Sukhmanā meet. 3. Presiding Deity of Sahasdal Kamal. 4. Region of Brahma. 5. Centres in the brain corresponding to the sub-divisions of Brahmānḍa in the macrocosm. 6. Pure Spiritual Region. 7. Sat Loka. 8. Sunn Region. 9. Bhanwar-guphā. 10. Names of musical instruments. Spiritual sounds heard internally by a devotee resemble sounds of the instruments named. 11. There are three subtle currents, known as Iḍā, Pinglā and Sushumnā in the lower part of Brahmānḍa through which spirituality flows to the lower regions of Brahmānḍa and they serve as channels of spirituality. These three currents exist in the human body also, Iḍā on left, Pinglā on right and Sushumnā in the middle. The spirit of the devotee ascends to higher regions through the Sushumnā. It is also called 'Sukhmanā' in Hindi. 12. There are three Grand Divisions in the creation, viz, the Material-spiritual (Pinḍ), Spiritual-material (Brahmānḍa) and Pure Spiritual (Nirmal Chetan Deśa) and each of these has six sub-divisions or regions. The human body has nerve-centres corresponding to the above regions of the creation. Six nerve-centres which are in the physical body (corresponding to the Material-spiritual Division of the creation) are known as Chakras. 13. Mansion. 14. Aperture through which one may look beyond.

Anhad tur[1], *Anhad dhun*[1], *Panchśabda dhun*[2], *Nad*[3], *Jhankar*[3], *Dipak* (lamp), *Jhilmil Jyoti* (Shining Flame) etc. Readers should not think that only the 36 couplets quoted above contain such words or give such description. No, if one turns to any page of the Holy Granth, he will find one or the other of these mentioned there in one context or the other. Let the Sikh brothers now say what other proof can a helpless Satsangi give to assure them that there is definite similarity in the teachings of the Sikh *Gurus* and the teachings of Merciful Radhasoami.

203. The *Śabda* (poem) from which extract No. 10 above has been taken indicates that the Abode of the Supreme Being can be recognized by the *Anhad Śabda* which resounds there and that material objects like moon, sun, water and air etc. have no place there. Beyond the *Dasam Dvar* is the way leading to the *Param Purusha* (Supreme Being) which is known as *Ghati* (i.e. steep ascent), beyond the *Ghati* is the *Hat* (Mansion) and beyond the *Hat* is the niche (aperture) wherein is concentrated the energy of the Supreme Being. Similarly in the *Śabda* (poem) from which extract No. 28 has been taken, it is stated that the human body is like a fort having nine entrances. There is a secret entrance also which is called *Dasam Dvar* (10th entrance) on which a very strong gate is fixed. This gate can be opened only with the *Śabda* of the *Guru* i.e. the *Śabda*, instructions regarding which can only be obtained from a true *Sant Satguru*. The *Anhad Śabda* resounds within everybody. It behoves

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1. Sounds (Śabdas) are of two kinds, viz, those produced by the striking of one thing against another and others for which this striking of one thing against another is not necessary. The former are called 'Āhat' and the latter which reverberate of their own accord are called 'Anāhat'. All spiritual sounds are of the latter variety. The word 'Anhad' is Hindi form of the correct Sanskrit word 'Anāhata'. 2. The expression 'Panch Śabda' refers to five Śabdas of five regions, viz, Sahasdal Kamal, Trikuṭī and Sunn (in the Spiritual-Material Region) and Bhanwarguphā and Satlok (in the Pure Spiritual Region). 3. Resounding Śabda.

a devoted *paramarthi* to try to hear the *Śabda* of the *Guru*. Whosoever hears that *Śabda*, gets light within himself and contact with this *Śabda* can be established through devotion to the *Satguru*. Similarly, in extract No. 33 it has been stated that everybody sees gems and jewels etc. but it is a rare person who can properly test and evaluate them. Similarly, everybody listens to the *Śabda* in the atmosphere, but it is a rare person who understands the significance of the *Surat Śabda* practice. The disciple of the *Guru* in the company of the *Sadhs* makes a garland of the sounds which are like gems. It is not an easy thing to make a garland of gems but just as a diamond cuts a hole through another diamond, similarly, by making the spirit enter into the *Śabda*, the devotee's internal passage opens up. Would the Sikh brothers even after reading through these extracts continue to say that '*Surat Śabda*'

शब्द का विचार है, शब्दाकार वृत्ति है। कई पाखंडी कान बंद करके ख्याली अनहद शब्द सुनने के लिए सुरत जोड़ना सिखला कर मूरख सिक्खों को अपना सेवक बनाते और धर्म से पतित करते हैं।

"Śabda kā vichār hai, Śabdākār vṛitti hai. Kayee pākhanḍī kān band karke khyālī Anhad Śabda sunne ke liye Surat jōṛnā sikhlā kar mūrakh sikkhōn kō apnā sewak banāte aur dharam se patit karte hain."

Translation —

is the mental meditation of *Śabda*; *Śabda* is but a form of *Vritti*. Several fraudulent people are converting ignorant Sikhs into their disciples by teaching them to close their ears and fix their attention on imaginary *Anhad Śabda* and are thus turning them into unbelievers[1].

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1. Refer to para 32 of Part I of Yathārtha Prakāśa.

IV

SIKH RELIGION AND MERCIFUL RADHASOAMI

204. *Question*. Undoubtedly, after going through these quotations, no intelligent person will have any doubts left regarding the *Surat Śabda Yoga*, but still there are two difficulties that remain. One is that, according to the saying—

एक छोड़ दूजे लगे डूबे से बनजारिया,
Ek chhōṛ dūje lage ḍūbe se banjāriā,

Translation —

the action of a man who leaves off one *Guru* and accepts another is like that of a *Banjara*[1] who moves from place to place.

It is unpleasant for a Sikh to accept the discipleship of another *Guru* after becoming the disciple of a *Guru*. And when you yourself say that all the *Gurus* are one and the same, there is obviously no need to seek the protection of Merciful Radhasoami after one has taken the protection of Guru Nanak. The second difficulty is that every Satsangi is heard saying that the position and the status of Merciful Radhasoami is the highest of all, but no Sikh would be prepared to accept that Merciful Radhasoami has higher status than that of Guru Nanak. How can these difficulties be removed ?

Answer :—These two difficulties are simply imaginary. Nobody says that the disciple should give up the protection of one *Sant Satguru* and seek that of another. When it is said that it is a very difficult matter to find even one *Sant*

1, 'Banjārās' are a class of nomads in India who earn their livelihood by doing odd jobs for the people. They move about from place to place with their families and possessions. The word has been used here because one who gives up one Guru and goes to another acts like a Banjārā.

Satguru in the whole world, could there be any man so bold who could claim to have found out two *Sant Satgurus* instead of one and for whom it has become necessary to take the protection of the second *Satguru* after giving up the protection of the first. Moreover, when it is admitted that all *Satgurus* are one and the same, the question of leaving the protection of one and taking the protection of another does not arise. These are all mere imaginary things. Where has Guru Nanak or His true successor been staying in the world at present so that a Sikh could have taken His protection? Guru Nanak and His true successors manifested themselves on this earth under orders of the Supreme Being for showing the spiritual path to the *Jivas* of the world and for conferring spiritual benefit on them and having stayed in the world for the appointed time they returned to their Original Abode on the completion of their mission. Only their name and their writings and discourses are now left in the world; they themselves are not here so that any man could go to them and seek their protection. Of course, on recollecting their high spiritual status, their great love for humanity at large, the sanctity of their discourses and the innumerable benefits conferred by them, a seeker may develop some faith in them but it is not possible now for any individual to sit at their feet and receive spiritual lessons from them or receive spiritual assistance and make progress on the highway of spirituality. In some families, faith in Guru Nanak is continuing as a matter of tradition. They remember Him whenever any trouble, calamity or difficulty overtakes them and pray to Him for help and when their desires are fulfilled, their belief in Guru Nanak and the belief of other members of their families who follow them, becomes stronger. But the protection of the *Satguru* is not sought in order to obtain help in regard to the troubles and calamities of the world nor does He Himself come to this world to give such help. Therefore such belief in Guru Nanak or any other Great Personality has no spiritual significance whatso-

ever. As far as the Gurus of the past are concerned, it is a different matter altogether because they were present in the world for some time. But if you go to the hilly country of the Central Provinces, you will find thousands and lacs of men and women believing in gods of those hills. They believe that those gods send epidemics among their animals, that they send down rains and that they help in the growth of their crops. In short, they believe that their health, life and death depend entirely on the sweet will of those gods, and these people place some boulder on some hillock or under a dense tree or put a peg of teakwood into the earth and most sincerely worship and pray to them as to their gods for the fulfilment of their desires. They consider the stone and the peg as the idol of the god and they have full faith that the said piece of stone or peg of wood listens to all their prayers and whenever it so pleases it, grants those prayers. Now, is there any difference between the belief of those who carry on their worldly activities with faith in Great Personalities of the past and in the faith of these people of the hills ?

Besides, was it not the duty of all the Sikhs that on the departure of Guru Nanak they should have put full faith in Guru Angad and should have considered Guru Nanak and Guru Angad as one and the same and whether the majority of Sikhs, following these principles, took the protection of Guru Angad Sahab or not ? If such conduct was proper at that time i.e. if seeking protection of Guru Angad, after the departure of Guru Nanak from this world, was proper for those Sikhs who had taken the protection of Guru Nanak and if it was proper then, it would be proper for every Sikh even now to take the protection of Merciful Radhasoami because there is no *Sant Satguru* in the Sikh religion.

The idea is that taking the protection of some ancient Saint on the basis of our belief in His greatness and superiority or mental meditation regarding Him or repetition of His name and thus carrying on our worldly

work does not lead to the formation of such relationship with Him as to enable us to dispense with the protection of a living *Guru*. If such a person, on finding a living *Satguru*, takes His protection, this action of his is quite proper and justified. If one follows this procedure, he does not make himself liable to the allegation that he has left one *Guru* and accepted another, simply because it is for the first time that he really takes the protection of a living *Guru*. On the contrary, if he feels satisfied with his imaginary faith in some ancient Saint and remains indifferent to taking protection of a living *Guru*, he injures his own cause. Merciful Radhasoami has stated :—

"·········और पिछलों का अक़ीदा याने मानता इस सबब से बेफ़ायदा है कि उनसे प्रीत नहीं हो सकती। न तो उनको देखा है, न उनका सतसंग किया और जो सतगुरु मिले नहीं, तो उनके चरणों में प्रीत नहीं हो सकती। इस वास्ते अनुरागी याने शौक़ीन सेवक को चाहिए कि सतगुरु प्रत्यक्ष से याने अपने वक़्त के से प्रीत करे और उनमें और सतगुरु पहले में सिवाय देह स्वरूप के भेद और फ़र्क़ न करे और अपना काम पूरा करवावे। और जो उसे चाह अपनी तरक़्क़ी की नहीं है तो सतगुरु पहले की प्रीत और प्रतीत दिल में रक्खे हुए उन्हीं का ध्यान और जो जुक्ति उन्होंने बताई है उसका अभ्यास करे जावे। अन्त को वे सतगुरु उसी रूप से उसका कारज जिस क़दर होगा उस क़दर करेंगे पर पूरा कारज नहीं होगा। फिर उसको जन्म धारण करना पड़ेगा और फिर सतगुरु मिलेंगे तब उनकी भक्ती और सतसंग करके कारज पूरा होगा। जब सतगुरु वक़्त गुप्त होते हैं उस वक़्त किसी को अपना जानशीन मुक़र्रर करके उसमें खुद आ समाते हैं और बदस्तूर जीवों का कारज करते रहते हैं। और जब मौज ऐसी काररवाई की नहीं होती है तब अपने धाम में जा समाते हैं। इस वास्ते सेवक अनुरागी को ऐसे सतगुरु में फ़र्क़ न करना चाहिए। मगर जो सिर्फ़ टेकी सेवक हैं वह सतगुरु दूसरे की भक्ति में नहीं आवेंगे, इस वास्ते उनका कारज भी जिस क़दर कि सतगुरु पहले के रूबरू हो गया होगा उसी क़दर होगा, आगे तरक़्क़ी और दुरुस्ती नहीं होगी।

(सारबचन (वार्तिक) बचन २५०)

"..............Aur pichhlōn kā aqīdā yāne mānatā is sabab se befāydā hai ke unse prīt nahīn hō saktī. Na tō unkō dekhā hai, na unkā Satsang kiyā aur jō Satgur mile nahīn, tō unke charṇōn men prīt nahīn hō saktī. Is vāste anurāgī yāne shauqīn sewak kō chāhiye ke Satgur pratyaksha se yāne apne vaqt ke se prīt kare aur unmen aur Satguru pahle men sivāye dehswarūp ke bhed aur farq na kare aur apnā kām pūrā karvāve. Aur jō use chāh apnī taraqqī kī nahīn hai, tō Satguru pahle kī prīt aur pratīt dil men rakkhe huye unhīn kā dhyān aur jō jukti unhōn ne batāyee hai, uskā abhyās kare jāve. Ant kō ve Satguru usī rūp se uskā kāraj jis qadar hōgā us qadar karenge, par pūrā kāraj nahīn hōgā. Phir uskō janma dhāraṇ karnā paṛegā aur phir Satguru milenge, tab unkī bhaktī aur Satsang karke kāraj pūrā hōgā. Jab Satguru vaqt gupta hōte hain, voh us vaqt kisī kō apnā jānashīn muqarrar karke usmen khud ā samāte hain, aur badastūr jīvōn kā kāraj karte rahte hain. Aur jab mauj aisī kārravāyee kī nahīn hōtī hai, tab apne dhām men jā samāte hain. Is vāste sewak anurāgī kō aise Satguru men farq na karnā chāhiye. Magar jō sirf ṭekī sewak hain, voh Satguru dūsre kī bhaktī men nahīn āvenge, is vāste unkā kāraj bhī jis qadar ke Satguru pahle ke rūbarū hō gayā hōgā usī qadar hōgā, āge taraqqī aur durustī nahīn hōgī.

(Sārbachan Prose, Para 250)

Translation —

And faith i.e. belief in the ancient Sages and Saints is useless because one cannot love them. Neither has one seen them, nor did he have an opportunity of attending their Satsang and if one does not come into contact with the Satguru, he cannot develop love for Him. It therefore behoves an earnest devotee to develop love for the living Satguru i.e. for the Satguru of the time, and not to make any distinction between Him and the previous Satguru except for the difference in their physical bodies and thus to achieve his object. If, however, he has no desire for further spiritual progress, he may continue to have love for and faith in the previous *Guru* and also continue meditating on His Form and perform the practices taught by Him. In the end, the previous Satguru would help him as far as possible, but the ideal will not be achieved in this

manner. He will have to take birth again. He will have to take the protection of the Satguru again and perform devotion to Him and attend His Satsang and then achieve his object. When the Satguru of the time departs from this world, He appoints some one as His successor and thus He goes on helping *Jivas* but when it is not His pleasure to continue this work of conferring benefit on *Jivas* in this manner, He returns to His Original Abode. Therefore an earnest devotee should not make any distinction between two Satgurus but those who merely believe in tradition will not apply themselves to the devotion of the living Satguru and therefore their spiritual progress will be limited to what has been achieved in the time of the previous Satguru. There would be no further progress and no further reform in their case.

जिस शख़्स को कि शुरू में ऐसे गुरू मिले कि जिनको शब्द का भेद मालूम नहीं है और फिर सतगुरु शब्द भेदी मिले तो उसको चाहिए कि पहले गुरू को छोड़ कर सतगुरु की सरन लेवे। क़ौल—

दोहा

झूठे गुरु की टेक को, तजत न कीजै बार।
द्वार न पावे शब्द का, भटकै बारम्बार॥

बल्कि उस गुरू को भी मुनासिब है कि अपने चेले के साथ सतगुरु की सरन में आवे और उनसे अपने जीव का उद्धार करवावे।

(सार बचन (वार्त्तिक) बचन २५१)

Jis shakhs kō ke shurū men aise Gurū mile ke jinkō Śabda kā bhed mālūm nahīn hai aur phir Satguru Śabda-bhedī mile tō uskō chāhiye ke pahle Gurū kō chhōṛ kar Satguru kī saran leve. Qaul:—

DOHĀ

Jhūṭhe Guru kī ṭek kō tajat na kījai bār,
Dvār na pāve Śabda kā bhaṭkai bārambār.

Balke us Gurū kō bhī munāsib hai ke apne chele ke sāth Satguru kī saran men āve aur unse apne Jīva kā uddhār karvāve.
(Sarbachan Prose, Para 251)

Translation—

If a person at first comes into contact with a *Guru* who is not coversant with the secrets of the *Śabda* and thereafter he comes into contact with a *Guru* who knows everything about *Śabda*, it is desirable for him to give up the discipleship of the former *Guru* and take protection of the latter Satguru.

DOHĀ

Do not delay in giving up the discipleship of a *Guru* who is not true. If one does not do so, he will wander here and there and will not be able to get admission in the Region of *Śabda*.

On the other hand, it is proper for that *Guru* also that he should come with his disciple and take protection of the Satguru who knows the secrets of *Śabda* and by His help achieve the object of his life.

205. After having put down the above, it occurred to me that the *Sabda* of the Holy Granth in which the line beginning with the words "Ek chhoṛ dūje lāge" etc. is included be also referred to, so that it may be possible to get at the real sense of the teachings of *Guru* Sahab. The *Śabda* was therefore searched out and read and my surprise knew no bounds when I found that the words there are quite different and relate to quite a different subject. The exact words of the *Śabda* are:—

सतगुर विटहु वारिया, जित मिलये खसम समालिया ।
जिन कर उपदेश ज्ञान अंजन दीया, इनी नेत्रीं जगत निहालिया ।
खसम छोड़ दूजै लगे, डूबे से बनजारिया ।। १३ ।।
(आसा की वार, मुहल्ला १)

Satgur viṭahu vāriyā, jit miliye khasam samāliyā,
Jin kar updeśa gyān anjan diyā, inīn netrī jagat nihāliyā
Khasam chhōṛ dūje lage, ḍūbe se banjāriā. (13)
(Āsā kī Vār, Mohallā 1)

Translation —

I surrender myself to the Satguru on meeting Whom I have been able to come into contact with the Supreme Being and Who, by means of His teachings, has bestowed upon me the collyrium of knowledge by using which I have been enabled to see the real nature of the world with these very eyes of mine. Whosoever gives up the Husband i.e. the Supreme Being and develops love and attachment for some other Deity or for things of the world, wastes his life altogether.

There is absolutely no connection between this teaching and the idea conveyed by leaving out the word 'khasam' from the last line and reading it as "Ek chhoṛ dūje lāge" etc. Really when a man's luck fails him and his ill-luck drives him down towards destruction, he commits such mistakes.

206. The only matter that remains now is the faith of the Satsangis in Merciful Radhasoami. There are two positions regarding this. First, it is not anything unusual for any Satsangi to assign a very high position to the Satguru because every individual considers his *Guru*, Leader or Prophet as the greatest of all as is apparent from the expressions, 'Qutub-ul-aqtāb' (Hermit of the Hermits,) Pirān-i-pīr (*Guru* of the *Gurus*), Khātimul-murslīn (Last of the Spiritual Line of Saints) and you also object to the high position assigned by the Satsangis to their *Satguru* only because you also hold the strong belief that Guru Nanak was the greatest of all Saints. Moreover, in the *Śabda* Srirag Mohalla 5, which has been quoted in para 189 *supra*, the

line 'Mere man *Guru* je vad aur na koyee" (To my mind there is none greater than the *Guru*) also shows the same principle at work. The fact of the matter is that a man takes the protection of a Great Saint only when the idea of His greatness and superiority gets firmly established in his mind and if anybody has a feeling that a particular Saint is of a lower status and another of a higher status, he would naturally like to become the disciple of the latter Saint. Thus it is quite natural for every devotee to consider his own *Satguru* as the greatest of all.

207. If you refer to page 213 of the book 'Gurumat Sudhākar' by Sardar Bahadur Kahan Singh, you will come across the following lines of 'Gurdāsjī kī Vār, 16' there :—

चौदहिं विद्या सांगीत ब्रह्मे बिशन महेशर भेले ।
सनकादिक लख नारदा शुक व्यास लख शेख नवेले ॥
ज्ञान ध्यान सिमरण घणे दरशन वरन गुरू बहु चेले ।
पूरा सतगुरु गुराँ गुरु मंत्र मूल गुरु बचन सोहेले ॥

Chaudahin vidyā sāngīt Brahme Bishan Maheshar bhele,
Sanakādik lakh Nāradā Śuk Vyāsa lakh Sheikh navele.
Gyān, dhyān, simaraṇ, ghaṇe darśan varan Gurū bahu chele,
Purā Satguru Gurān Guru mantra mūl Guru bachan sōhele.

Translation —

If Brahmā, Vishnu and Śiva who are the creators of the fourteen Arts and Sciences, like music etc. and Sanak, Narad, Śukadeva, Vyasa and other Rishis and the Sheikhs who lived very recently and also those persons who acquired much knowledge and did much meditation or those who wrote different *Darśanas* and made many disciples are all welded together into one, even then the *Guru* of *Gurus* i.e. Guru Nanak would be superior to all of them. He Himself teaches the repetition of the Holy Name of the Supreme Being and His teachings are superior to the teachings of others.

The Editor of the book has given a foot-note on the same page to explain difficult words in these lines and while giving the substance of these lines has stated that Guru Nanak is superior to all even if Vishnu and Śiva who gave to the world the fourteen Arts and Sciences (i.e. the 4 *Vedas*, 6 *Vedangas*[1], *Mimansa*[2], *Nyaya*[3], *Dharma Śastra*[4] and *Puranas*[5]) and if Rishis like Sanak, Nārada, Śukāhārya, Vyāsa etc. and the Mohammedan *Sheikhs* who did much meditation and those who wrote different *Darśanas* and made many disciples, are all made up into one. Guru Nanak teaches the repetition of the true Name of the Supreme Being and his teachings are superior to the teachings of all the *Śastras*.

Will the followers of Sanātan Dharma keep quiet when they read or hear these lines or will they also have doubts similar to those which arise in the hearts of Sikhs on hearing about the greatness of Merciful Radhasoami? You should therefore not feel offended when a Satsangi praises Merciful Radhasoami more than he praises all others.

208. And the second answer is that if the arrangements made by the Supreme Being be that in the beginning incarnations from different spiritual regions should appear in the world and when the world is fully prepared, the

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1. There are six Vedāngas i.e. studies which help in understanding and interpreting the Vedas. These are Kalpa, Śikshā, Vyākaraṇa, Nirukta, Jyōtish, and Chhand. 2. Mīmānsā generally refers to Pūrva Mīmānsā which is one of the six Darśanas or Schools of Indian Philosophy. 3. Nyāya i.e. Indian logic. One of the six Darśanas or Schools of Indian Philosophy. 4. The word 'Śāstra' stands for teachings or treatise, religious or other. The word 'Dharma Śāstra' however refers to Codes of Law, containing rules of conduct, social, religious etc. 'Smṛitis' e.g. Manu Smṛiti is such a Dharma Śāstra. 5. Literally, the word 'Purāṇa' means 'ancient' and therefore it also means old history. The Purāṇas are a part of the religious literature of the Hindus and are believed to deal with five topics, viz, creation of the universe, its dissolution and renovation, genealogy of gods, reigns of Manus and history of solar and lunar races of Kshatriyas.

Supreme Being Himself may manifest Himself on this earth and, as has been described in the first two parts of this book, the true Name of the Supreme Being being Radhasoami, His spiritual current, when it manifests itself in human form on this earth, be known by the name of Merciful Radhasoami, and if the Satsangi who believes in all these things says that Merciful Radhasoami is superior to all other incarnations and Saints of the past, would it at all be improper for him to say so ? It is true that this kind of statement of the Satsangi at this time would not be appreciatad by you, but when you would understand the respective position and spiritual status of Merciful Radhasoami and other Great Personalities, you would also agree with him. Besides, you should remember that the Satsangi, when he praises Merciful Radhasoami, does not intend to be disrespectful to any other Great Personality. His only object is that you should be able to know what the Ideal of the Radhasoami Faith is and you may be assured that by accepting the protection of Merciful Radhasoami and following the instructions given by Him you would not be deprived of the position and status which you had considered as the highest spiritual position after reading the holy books of your religion, but that you will have an opportunity of enjoying the bliss of spiritual life of the highest region of creation and of attaining the highest spiritual status.

V

THE SIKH FAITH AND HINDU BELIEFS

209. *Question.* The followers of the Radhasoami Faith do not have faith in *Tirthas*[1], *Brats*[2], *Śraddhas*[3] etc. nor do

1. The word 'Tīrtha' means a Holy Place generally visited for religious merit. 2. The word 'Brat' or 'Vrata' means a fast taken on some prescribed day for religious merit. 3. Certain ceremonies in which offerings are made to Pitṛis (manes) are known as Śrāddhas.

they worship Incarnations or the idols of Gods. They do not have faith in gods, *Rishis, Vedas* and *Śastras* as the followers of the Sanatan Dharma have. Have the Sikh *Gurus* also given similar teachings to their followers ?

Answer. Yes, the teachings of the Sikh *Gurus* in regard to this matter are the same as those of the Radhasoami Faith. But many Sikh brothers on account of their ignorance or in imitation of their non-Sikh neighbours and relations act against these teachings. It should be clearly understood that the teachings of all the Saints have uniformly been similar throughout and they will always be similar in future. While describing the teachings of the Radhasoami Faith in Part I of this book and discussing the objections of the Ārya Samājists and the followers of the Sanatan Dharma regarding Incarnations and *Śastras* etc., many extracts have been quoted from the books of Sikh religion as authority. A few more such quotations are now given hereunder for further satisfaction of the readers. First of all read the quotations from the *Adi Granth*[1]:—

१- केते पवण पाणी वैसन्तर केते कान्ह महेस ।
केते ब्रह्मे घाड़त घड़िये रूप रंग के वेस ॥
(जप जी, पौड़ी ३५)

1. Kete pavaṇ pāṇī vaisantar kete Kānh Mahesa,
Kete Brahme ghāṛat ghaṛiye rūp rang ke ves.
(Japji, Pauṛī 35)

Translation —

1. Innumerable are the gods like *Vayu*, *Varuna* and *Agni* and innumerable are *Krishnas* and *Maheśas* and innumerable are the *Brahmas* engaged in creating beings with distinctive forms and colours.

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1. Ādi-Granth means the Holy Granth as compiled in the time of Guru Arjun Deo, the 5th Guru. Subsequently additions were made to this in the times of different Gurus and the Holy Granth now available and popularly known as such, was compiled finally in the time of Guru Govind Singh, the 10th Guru.

२- होम यज्ञ तीरथ किये । विच 'हौं मैं' बधे विकार ।
नरक स्वर्ग दोए भुंचनां । होय बहुर बहुर अवतार ।।
(गौड़ी मालवी, मोहल्ला ५)

2. Hōm yajña tīrath kiye, vich 'haun main' badhe vikār.
Narak Svarga dōye bhunchnā, hōye bahur bahur avatār.
(Gauṛī Mālvi, Mohallā 5)

Translation —

2. By performance of *havans* and *yajnas* and visits to *Tirthas* (holy places), man succeeds only in developing egotism in his heart i.e. the disease of *Ahankar* increases, as a result of which those who carry out these activities have to pass their time either in Heaven or in Hell and thereafter be born again and again as men.

३-ब्रह्मै बेद बाणी परगासी, माया मोह पसारा ।
महादेव ज्ञानी वरते घर आपणे, तामस बहुत अहंकारा ।२।
किशन सदा अवतारी रूधा, कित लग तरै संसारा ।
गुरुमुख ज्ञान रत्ते जग अन्तर, चूके मोह गुबारा ।३।
(राग वडहंस, मोहल्ला ३)

3. Brahmai Beda bāṇī pargāsī, Māyā mōh pasārā,
Mahādeo gyānī varte ghar āpṇe, tāmas bahut ahamkārā. 2
Kishan sadā Avatāri rūdhā, kit lag tarai sansārā,
Gurmukh gyān ratte jag antar, chūke mōh gubārā. 3
(Rag Vadhans, Mohallā 3).

Translation —

3. *Brahma* revealed the *mantras* of the *Vedas* and created attachment for *Maya* (material things) in this world. Mahadeva at His place considers Himself to be full of wisdom but He is full of *Tamogun*[1] and

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1. The three guṇas, viz, Sattva (सत्व), rajas (राजस्) and tamas (तमस्) in reference to man, represent the qualities of (i) equilibrium or goodness-mood or righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood.

egotism. Lord Krishna incarnates Himself on the earth again and again. Whose help should the people of the world seek to cross the ocean of this world? The individual who applies his mind to the knowledge which he gets from the *Guru* is alone able, while living in the world, to get rid of the misunderstanding which arises from worldly attachments.

४- ईशर, ब्रह्मा, देवी देवा। इन्दर तपे मुनी तेरी सेवा।
जती सती केते बनवासी। अन्त न कोई पाएदा।
(राग मारू मोहल्ला १, सोलहा १४)

4. Īśar, Brahmā, Devī, Devā, Indar tape munī terī sevā,
Jatī satī kete banwāsī, Ant na kōyee pāedā.
(Rāg Mārū Mōhollā 1, Sōlhā 14).

Translation —

4. O Supreme Being! *Iśvar*, *Brahma*, *Indra* and different gods and goddesses are performing penances in order to get an opportunity of doing some service to You and besides these, there are many *Munis* and hermits as well as chaste women and ascetics who are engaged in their efforts to meet You but nobody has known You fully.

५- बेद कतेब सिमृति सभि सासत, इन पढ़याँ मुक्ति न होई।
एक अखर जो गुरुमुख जापै, तिसकी निर्मल सोई॥
(सूही मोहल्ला ५, घर ७)

5. Bed kateb simṛiti sabhi sāsát, in paṛhyān mukti na hōyee,
Ek akhar jō Gurmukh jāpai, tiskī nirmal sōyee.
(Sūhī Mohallā 5, Ghar 7).

Translation —

5. Study of the *Vedas*, *Smritis* and the *Śastras* does not lead man to salvation. The peson who repeats the Holy Name taught by the *Guru* gets purified.

६- त्रयगुण अचेत नाम चेतहि नाहीं । बिन नावै बिनस जाई ।
ब्रह्मा बिशन महेश त्रय मूरत । त्रिगुण भरम भुलाई ।
गुर परसादी त्रिकुटी छूटै । चौथे पद लिव लाई ।
(रामकली, मोहल्ला ३)

6. Trayagun, achet nām chetahi nāhīn, bin nāvai binas jāyee.
Brahmā Vishan Maheś traya mūrat, trigun bharam bhulāyee
Gur parsādī Trikuṭī chhūṭe, chauthe pad liv lāyee. 15
(Ram Kalī, Mohallā 3).

Translation —

6. The three *Gunas* are lifeless and are indifferent to the Name of the Supreme Being, and those who work within their limits meet destruction as they do not repeat the Name. *Brahma*, *Vishnu* and *Maheśa*, who are the three *Gunas* personified[1], are themselves unconsciously labouring under misunderstanding. If the *Guru* is merciful and one applies his attention to the Fourth Region i.e. the *Satya Deśa*, the devotee goes beyond the regions of the three *Gunas*.

Quotations from the Holy Granth as compiled in the time of the 10th Guru are now given :—

७- केते इन्द्र दुआर केते ब्रह्मा मुखचार,
केते कृशना अवतार केते राम कहियत हैं ।
केते ससरासी, केते सूरज परकाशी,
केते मुँडिया उदासी जोग दुआर दहियत हैं ।
केते महा दीन केते व्यास से प्रवीन,
केते कुबेर कुलीन केते जछ कहियत हैं ।

1. Cf. गुन तीनों यहाँ से उतपाने । ब्रह्मा विष्णु महेश कहाने ॥ (सारबचन २३-१-४४)
Gun tīnōn yahān se utpāne,
Brahmā, Bishṇu, Maheśa kahāne. (Sarbachan 23-1-44)

Translation—

The three Gunṇs have their origin here (i.e. in Trikuṭī) and these are popularly called Brahmā, Vishṇu and Maheśa.

करते हैं विचार पै न पूरन को पावैं पार,
ताहीं ते अपार निराधार लहियत हैं ।
(अकाल उसतत ५, २५७)

7. Kete Indra duār kete Brahmā mukhchār,
Kete Krishnā Avatār kete Rām kahiat hain.
Kete Sasrāsī kete Sūraj prākāshī,
Kete muṇḍiā udāsī jōg duār dahiat hain.
Kete mahā dīn kete Byās se prabīn,
Kete Kuber kulīn kete jachh kahiat hain.
Karte hain bichār pai na Pūran kō pāvain pār,
Tāhīn te apār nirādhār lahiat hain.
(Akāl Ustat 5, 257)

Translation —

7. O Akāl Purush ! Innumerable *Indras*[1], innumerable *Brahmas* with four mouths, innumerable Incarnations of Krishna and Ram and innumerable persons of lunar and solar races and also innumerable *Udasis*[2] and ascetics who suffer troubles and difficulties in performing *Yoga*, innumerable people in humble circumstances or learned people like *Vyasa*[3] or rich people like Kuber[4] and *Yakshas*[5] medidate upon You but none of them is able to know You fully. You are infinite and You exist independently of all.

८- किते कृशन से कीट कोटैं उपाये, उसारे गढ़े फेर मेटे बनाये ।
अगाधे अभै आदि अद्वय अविनाशी, परेअम्परा परम पूरन प्रकाशी ।
(९६, अकाल उसतत)

8. Kite Krishan se kīṭ kōṭai upāye,
Usāre gaṛhe pher meṭe banāye,
Agādhe, Abhai, Ādi, Advaya, Abināshī,
Pareamparā param pūran prakāshī.
(96, Akāl Ustaṭ)

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1. 'Indra' is the Lord of gods. 2. The word 'Udāsī' generally stands for one indifferent to world and worldly objects. Also a section of Sikhs. 3. 'Vyāsa' Ṛishī is famous in Hindu religious history as compilar of the Vedas, writer of Mahābhārata and also of Vedānta Darśana. 4. Kuber, a god, who is said to be the Treasurer of gods. 5. A class of gods.

Translation —

8. You created innumerable beings like Krishna. You made them, developed them and then destroyed them. You are Unfathomable, Fearless, Source of all, Unequalled, Immortal, Supreme, Perfect and Self-luminous.

९-कृशन औ बिशन जपे तोहि कोटिक, राम रहीम भली बिधि ध्यायो।
ब्रह्म जप्यौ और शंभ थप्यौ, तेहि ते तोहि को किनहूँ न बचायो।
कोट करी तपसा दिन कोटिक, काहूँ न कौडी को काम कढ़ायो।
काम का मंत्र कसीरे के काम न, काल को घाव किन्हूँ न बचोयो।
(९७ बिचित्र नाटक)

9.Krishan au Bishan jape tōhi kōṭik, Rām Rahīm bhalī bidhi dhyayō,
Brahma japyō aur Shambh thapyō, tehi te tōhi kō kinhūn na bachāyō,
Kōṭ karī tapsā din kōṭik, kāhūn na kauṛī kō kām kadhāyō,
Kām kā mantra kasīre[1] ke kām na, kāl kō ghāv kinhūn na bachāyō.
(97 Bichitra Nāṭak)

Translation —

9. O fool of a man, you repeated the name of Krishna and Vishnu millions of times and you meditated upon Ram and Allah with all your attention. Similarly, you worshipped Brahma and Śiva but none of them saved you from the snares of *Kal*. For an infinite time, you performed penances in innumerable ways but none of them were ever of the slightest use to you. The *Kam Mantra*[2] which is so much praised in the *Tantra*[3] also proved to be useless and you had to suffer from the punishments meted out by *Kal*.

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1. Of the value of two cowries, i.e. of insignificant value. 2. The Mantra. which when properly repeated, fulfils his each and every Kāmnā or desire. 3. The word 'Tantra' refers to works of Tantra 'Śāstra' which teach magic and other similar formulae to achieve worldly ends.

१०- ब्रह्मै चार ही बेद बनाये। सरब लोक तिहि करम चलाये।
जिनकी लिव हरि चरनन लागी। ते बेदन ते भये तियागी।
(१६ विचित्र नाटक)

10. Brahmai chār hī Beda banāye, Sarab lōk tihi karam chalāye.
Jinkī liv Harī charanan lāgī, Te Bedan te bhaye tiyāgī.
(19 Vichitra Nāṭak)

Translation—

10. Brahma revealed the four *Vedas* and also popularised in the whole world the *Karmas* or actions described therein but those whose love is fixed in the Holy Feet of the Supreme Being do not care even to look towards the *Vedas.*

We now give a few quotations from miscellaneous sources:—

११- हिन्दू कहत जिन्हें अवतार। परमेश्वर तन धारे सार।
परमेश्वर थप पूजत मानत। भजन ध्यान उनही का ठानत।
सिक्ख उन्हें परमेश न मानै। परमेश्वर के सेवक जानै॥
(अंग ६६७, गुरु मत सुधाकर)

11. Hindū[1] kahat jinhen avatār, Parmeśwar tan dhāre sār,
Parmeśwar thap pūjat mānat, Bhajan dhyān unhī kā ṭhānat.
Sikh unhen Parmeś na mānai, Parmeśwar ke sevak jānai.
(Ang 967, Guru Mat Sudhākar)

Translation—

11. Those Personalities, who are accepted by the Hindus as Incarnations and are worshipped by them as the Human Forms of God, should not be accepted by the followers of the Sikh religion as the Supreme Being but they should be considered as being the servants of the Supreme Being.

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1. Extracts 11 and 12 have been taken from the book, 'Gurumat Sudhākar' by Sardar Bahadur Kahan Singh, who took these from the book Granth Prakāsh (4th Edition) by Jañānī Gyān Singh.

१२- वेद पुरान कतेब कुरान ।	पढ़त सुनत नहिं मानत कान ।
गुरु नानक जो कथी कलाम ।	ताँ पर रखत इमान तमाम ।
इत्यादिक सिंघन की रीती ।	थी जेतिक सब बरनन कीती ।
	(अंग ६७१, गुरुमत सुधाकर)

12. Veda[1] Purān kateb Kurān,	paṛhat sunat nahin mānat kān,
Guru Nanak jō kathī kalām,	tān per rākhat imān tamām,
Ityādik Singhan kī rīti,	thī jetik sab varnan kītī.
	(Ang 971, Gurumat Sudhākar)

Translation—

12. It is desirable that the Sikhs should abstain from reading, listening to and believing in the *Vedas*, the Purāṇas, the Holy Qoran and other such religious books. They should have full belief only in what has been taught by Guru Nanak. True Sikhs should adhere to these principles, and have such conduct and bearing. This is the detailed description of the manner in which they should conduct themselves.

13. Bhai Mani Singh in his book Bhagat Ratnawali, while commenting on the 23rd Pauri of the 11th Vār of Bhai Gur Das, has written in Punjabi language about the prayer of two Sikhs, the substance of which is given below :—

भाई ढेसी और भाई जोधा गुरु अर्जुन साहब के सामने उपस्थित हुए और प्रार्थना की—सच्चे बादशाह ! हमको पण्डित लोग पंगत में बैठने नहीं देते क्योंकि हमने ब्राह्मण होते हुए खत्री गुरु की शरण ली है । और गंगा, काशी आदि तीर्थ जो शिव और विष्णु के धाम हैं उनको सेवा छोड़ कर अमृतसर बनावटी तीर्थ की सेवा अंगीकार कर ली है और वेदों की ब्रह्मवाणी छोड़ कर गुरु के शब्द, जो भाषा वाणी हैं, गाते हैं और जन्माष्टमी, शिवरात्री, एकादशी आदि छोड़ कर सिक्ख सन्तों का उच्छिष्ट ग्रहण करते हैं । और गायत्री, श्राद्ध, तर्पण, सन्ध्या, पिण्ड, पत्तल, जन्म-मरण सम्बन्धी रीतियाँ छोड़ कर अरदास

1. Please refer to pages 381 to 384 of 'Gurumat Sudhākar' by Sardar Bahadur Kahan Singh.

और कड़ाह प्रसाद के भोग में निष्ठा रखने लग गए हैं। हे दीनदयाल! हम आपके शरणागत हैं। आप ने हम पर बड़ी कृपा की है जो हमें ब्राह्मणों के अहंकार से छुड़ाया है। आपके सन्तों और आपके पवित्र मुख का सीत-प्रसाद हमको प्राप्त हुआ है और महाराज का नाम और ज्ञान भी प्रदान हुआ है। पर दीनदयाल! हम उन ब्राह्मणों को क्या उत्तर दें? इत्यादि।

13. Bhāī Ḍhesī aur Bhāī Jōdhā Guru Arjun Sāhab ke sāmne upasthit huye aur prārthanā kī:—'Sachche Bādshāh! hamkō paṇḍit lōg pangat men baiṭhane nahīn dete kyōnke hamne Brāhmaṇ hōte huye Khatrī Guru kī śaraṇ lī hai; aur Gangā, Kāśī, ādi tīrath jō Śiva aur Vishṇu ke dhām hain, unkī sevā chhōṛkar Amritsar banāvaṭī tīrath kī sevā angīkār kar lī hai aur Vedōn kī brahma-vāṇī chhōṛkar Guru ke Śabda, jō bhāshā-vāṇī hain, gāte aur Janmāshṭmī, Śiva-Rātri, Ekādaśī ādi chhōṛkar Sikh Santōn kā uchchhishṭ grahaṇ karte hain. Aur gāyatrī, śrāddh, tarpaṇ, sandhyā, pinḍ, pattal, janma-maraṇ sambandhī rītiyān chhōṛkar ardās aur kaṛāh prasād ke bhōg men nishṭha rakhne lag gaye hain. He Dīndayāl! ham āpke śarṇāgat hain. Āp ne ham par baṛī kripā kī hai jō hamen Brāhmaṇōn ke ahamkār se chhuṛāyā hai. Āp ke Santōn aur āp ke pavitra mukh kā sīt-prasād ham kō prāpta huā hai aur Mahārāj kā nām aur gyān bhī pradān huā hai. Par Dīndayāl! ham un Brāhmaṇōn kō kyā uttar den? Ityādi.

Translation—

13. Bhāī Dhesī and Bhāī Jodhā went to Guru Arjun and prayed, 'O True Lord! Pandits do not allow us to sit in line with them while dining because, while we are Brāhmans, we have become disciples of a *Guru* who is *Khatri* by caste, because we have given up the *Tirthas* like *Ganga, Kaśi*[1] etc. which are the places where gods Śiva and Vishnu abide and because we have given up paying respects to those holy places and also accepted service at the deceptive *Tirtha* like Amritsar, because we have given up the *Vedas* which is the *Vani* of God and have begun to sing

1. Old name of present Banaras City.

the *Śabdas* (Poems) of the *Guru* which are in vernacular languages and also because we have given up observing *Janmashtmi*,[1] *Śiva Ratri*[2], *Ekadaśi*[3] etc., and have begun to take the leavings of Saints of the Sikh Religion and further because we have given up *Gayatri*[4], *Śraddhas*[5], *Tarpan*[6], *Sandhya*[7], *Pind*[8], *Pattal*,[9] and the customs of the Hindus in connection with births and deaths, etc. and have taken resort to *Ardas*[10] and *Karah Prasad*[11] and have faith in these things. O Merciful Lord, we have come to you for protecion. You have been extremely merciful to us, you have freed us from the false pride of *Brahmans* and we have been given Your own *Prasad* and also that of the Saints and we have been blessed with the Holy Name as well as your knowledge. But, O Merciful Lord, what reply should we give to those *Brahmans*?

14. At the end, we give the substance of that declaration which Guru Govind Singh made at thc time of the selection of the Five Beloveds, information regarding which was

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1. The birth-day of Lord Krishṇa. 2. A particular day fixed for the worship of Lord Śiva. 3. A day for fasting. It occurs twice a month. 4. Gāyatrī is the well-known sacred verse (III-62-10) of the Rig-Veda, repetition of which is believed to bestow spiritual merit. 5. Śrāddhas are Hindu religious ceremonies consisting mainly of offerings of 'Piṇḍa' to dead relatives. 6. A ceremony consisting of the offering of libations water to manes. 7. Morning and evening prayers, known as Sandhyā as they are performed at the Time of 'Sandhi' (conjunction) of day and night. 8. A round lump of cooked rice or kneaded flour offered to pitris or manes. 9. Food sufficient for one person given to a Brahmaṇa or an ascetic. 10. The word 'ardās' literally means 'prayer'. It is a set formula which the Sikhs repeat everyday. 11. 'Prasād' is the word used for sanctified things, generally though not necessarily, eatables, and believed to be highly efficacious in helping a devotee in controlling his mind and in his spiritual advancement. Among Sikhs, 'Prasād' is in the form of sweet pudding prepared from wheat flour, clarified butter and sugar. It known as 'karāh' prasād'.

sent to the court of Aurangzeb by the famous Persian historian Mohiuddin.

First of Baisākh Sambat 1756 corresponding to year 1699 A.D.

१४- "सब लोगों का मत एक होना चाहिये और सब मतभेद मिट जाने चाहिये। हिन्दुओं में प्रचलित वर्ण भेद भी त्याग देना चाहिये और सबको भाइयों के समान मिलकर रहना चाहिये। कोई अपने को दूसरे से बड़ा न समझे। कोई गंगा और दूसरे तीर्थ स्थानों के लिये, जिनकी शास्त्रों में महिमा वर्णन की गई है, श्रद्धा न रक्खे और न ही कोई राम, कृष्ण, ब्रह्मा और दुर्गा आदि अवतारों की पूजा करे। इनके स्थान में गुरु नानक और दूसरे सिक्ख गुरुओं की टेक रखनी चाहिये। चारों वर्ण के लोग मुझसे आकर पाहुल लें, एक बाटे में से खायँ और एक दूसरे के लिये किसी तरह की घृणा हृदय में न रक्खें।"

14. "Sab lōgōn kā mat ek hōnā chāhiye aur sab matbhed miṭ jāṇe chāhiyen. Hinduōn men prachalit Varna-bhed bhī tyāg denā chāhiye aur sabkō bhāiyōn ke samān milkar rahnā chāhiye, kōyee apne kō dūsre se baṛā na samjhe. Kōyee Gangā aur dūsre Tīrath asthānōn ke liye, jinkī Śāstrōn men mahimā varnan kī gayee hai, śraddhā na rakkhe, aur na hī kōyee Rām, Kṛishna, Brahmā aur Durgā ādi avatārōn kī pūjā kare. Inke asthān men Guru Nanak aur dūsre Sikh Guruōn kī ṭek rakhnī chāhiye. Chārōn varan ke lōg mujh se ākar pāhul len, ek bāṭe men se khāyen aur ek dūsre ke liye kisī tarah kī ghṛiṇā hṛidaya men na rakkheṇ."

Translation—

14. All persons should embrace one creed and obliterate differences of religion. The four Hindu castes which have different rules for their guidance should abandon them all, and all the people should live like brothers. Let no one consider himself superior to the other. No one should have faith in the Ganges and other places of pilgrimage which are spoken of with reverence in the *Śastras*, or adore

incarnations such as Ram, Krishna, Brahma and Durga but should believe in Guru Nanak and the other Sikh *Gurus.* Persons of the four castes should receive baptism from me, they should eat out of one dish and have no hatred for one another.

VI

OBVIOUS SIMILARITY BETWEEN THE SIKH RELIGION AND THE RADHASOAMI FAITH

210. *Question.* From a perusal of the extracts quoted above, it is fully established that there is not the slightest difference between the teachings of the Radhasoami Faith and the Sikh Religion. What is the reason then for the followers of Sanatan Dharma and Arya Samaj attacking the Radhasoami Faith only and creating trouble with its followers ?

Answer. The reason is quite clear and it is that the Radhasoami Faith is like a new-born baby and the followers of the Radhasoami Faith are peaceful and those who are anxious to be called heroes and warriors always think of conquering only those who are helpless and humble.

211. It is also necessary to add here that the object of the Religion of Saints is not to injure the feelings of any person. Whatever has been written by the Saints in their *Vani* regarding the incarnations, *Vedas* and Hindu gods etc. does not aim at showing any disrespect to the Revered Leaders or the sacred books of the Hindus but the object is that man should be cautioned that the highest spiritual status is much beyond the place of origin of the gods, incarnations and the *Vedas,* etc. The Saints have therefore always taken care that whatever is written or said about gods, etc. should be based on the books of the

Hindu Religion in all its details. The great difficulty is that man generally does not like to move even a little from the position he once takes up and if any well-wisher of his suggests to him to progress further, he considers him to be his enemy. The Religion of Saints desires that man should consider the Fourth Region, which is beyond the limits of the three *gunas* as the ideal or goal of his spiritual journey but most people like to engage themselves in activities within the limits of the three *gunas* and they therefore look with disfavour on the Saints and the Religion of Saints. What can the helpless Satsangi do in the circumstances? Having understood the goal pointed out by the Saints, he discards all kinds of beliefs and prejudices and adopts the Original Abode of the Spirit and Pure Spiritual Region, beyond the limits of the three *gunas*, as his Ideal. His dear friends of the Sikh religion and his relations etc. feel very much perturbed. though helpless, at this. He tries his best to explain to them the real position with all humility, politeness and love but they become more and more displeased with him. Thus compelled, he becomes quiet and passes his days somehow or other while trying to do his best to move forward towards his goal. Of course, now and then he offers prayers in the Holy Feet of the Supreme Father that his misguided brethren should be granted good sense and necessary intelligence to distinguish between what is beneficial and what is harmful to them so that they may begin to love the teachings of the Religion of Saints instead of remaining blind lovers of the names of Ancient Sages and Seers or of their books and instead of fighting and quarrelling with the whole world in the name of those Sāges and Seers and their books, they should follow the teachings of the Saints and move towards high spiritual regions.

211-A. In short, there is a great and obvious similarity between the teachings of the Radhasoami Faith and

the Sikh religion and the Satsangi whole-heartedly accepts whatever was taught by Guru Nanak and His real successors. Satgur *Bhakti*, the recitation of the *Vani* of the Saints, *Seva* (Service) of the Saints, Satsang, *Surat Śabda Abhyasa*, repetition of the Holy Name and contemplation of the Holy Form are all such practices as are the chief ingredients of the teachings of the Sikh religion and in which the Satsangi has full faith. If he does not agree with the Sikhs in any matter, it is in two things i.e. he cannot accept any religious book as the Satguru of the time, nor can he agree to use any kind of animal food or any intoxicants. But these things are not a part of the spiritual teachings of the Sikh religion. The Satsangi feels that the search for the Satguru of the time is the most important thing, because he understands that if a man is able to have the *darśana* of the Satguru once, all his worldly and spiritual troubles and difficulties will come to an end and he will then be able to obtain correct advice in every matter and he also knows fully well that the only thing he has to do after meeting the Satguru is to carry out His orders because he had read the following *Ślokas* from the Holy Granth at some time :—

सतगुरु की सेवा चाकरी । सुखी होन सुखसार ।
ऐथे मिलन वड्याइयाँ । दरगाह मोख दुआर ।
सच्ची कार कमावणी । सच पैनन सच नाम अधार ।
सच्ची संगत सच्च मिले । सच्चे नाईं पियार ।
सच्चे शब्द हरख सदा । दर सच्चे सच यार ।
नानक सतगुरु की सेवा सो करे । जिसनूँ नदरि करे करतार ।

ŚLOKA MOHALLA 3

Satgur kī sevā chākarī sukhī hōn sukhsār,
Ethe milan vadyāiyān[1] dargāh mōkh duār,
Sachchī kār kamāvaṇī Sach painan[2] sach nām adhār,
Sachchī sangat Sachch mile Sachche naīn piyār,
Sachche Śabda harakh sadā dar sachche Sach yār,
Nanak Satgur kī sevā sō kare jis nūn nadari kare Kartār.

Translation —

The service of the Satguru is the way to and the essence of happiness because by it one gets honour here in this world and thereafter, reaches the gate of salvation in the Abode of the Lord. One should act truly in a devotee's manner ; his clothes should be of the right sort and he should depend upon the True Name. On associating with the True Being one comes into contact with Truth and begins to love the True Name. The True Name or *Śabda* brings joy for ever and leads to the Mansion of the True Being or the True Beloved. Nanak says that only that person serves the Satguru on whom the Lord showers His Grace.

Now on becoming the disciple of Merciful Radhasoami he feels that every word of this statement taken from the Holy Granth is correct. He realizes that on account of the service of the True Satguru, he gets all reasonable happiness and leads a life of fair respectability and he is fully confident that with the Grace of Merciful Radhasoami he will one day be able to achieve salvation. He has learnt the method of true spiritual practices and reliance on the True Name has been established in his heart and he gets frequent opportunities to join the True Satsang. He has developed deep love for truth and he has had experience of the true *Śabda* and also of the bliss which is ever the same and is everlasting. He therefore concludes that the True Supreme Being has really been mercifully pleased to shower His Grace on him, for according to the *Śabda* quoted above it is only with the Grace of the Supreme Being that man is able to secure all these blessings.

After stating all these personal experiences, the only thing that a Satsangi has to do is to invite the attention of Sikh critics to the following lines of Sukhmani Sahab and to

tell them that if they do not want to profit from the protection of Merciful Radhasoami, they may not do so but they should not deprive others of this benefit and if they do not want to show respect to Merciful Radhasoami, they may not do so but they should not spoil their future life by speaking about the Saints disrespectfully :—

सन्त का निन्दक महा आततताई । सन्त का निन्दक खिन टिकन न पाई ।
सन्त का निन्दक महा हतियारा । सन्त का निन्दक परमेसुर मारा ।
सन्त का निन्दक राज ते हीन । सन्त का निन्दक दुखिया और दीन ।
सन्त के निन्दक को सरब रोग । सन्त के निन्दक को सदा बिजोग ।३।

× × ×

सन्त का दोखी सदा अपवित । सन्त का दोखी किसै का नहीं मित ।

× × ×

सन्त का दोखी महा अहंकारी । सन्त का दोखी सदा बिकारी ।
सन्त का दोखी जनमै मरै । सन्त की दूखना सुख ते टरै ।
सन्त के दोखी को नाहीं ठाउँ । नानक सन्त भावै तो लए मिलाउँ ।४।
सन्त का दोखी अधबीच ते टूटै । सन्त का दोखी किते काज न पहूँचै ।

(गौड़ी सुखमनी मोहल्ला ५, अष्टपदी १३)

Sant kā nindak mahā ātatāyee, Sant kā nindak khin ṭikan na pāyee,
Sant kā nindak mahā hatiāra, Sant kā nindak Parmesur mārā,
Sant kā nindak rāj te hīn, Sant kā nindak dukhiyā aur dīn,
Sânt ke nindak kō sarab rōg, Sant ke nindak kō sadā bijōg. 3

× × ×

Sant kā dōkhī sadā apavit, Sant kā dōkhī kīse kā nahīn mit,

× × ×

Sant kā dōkhī mahā ahankārī, Sant kā dōkhī sadā bikārī,
Sant kā dōkhī janmai marai, Sant kī dūkhnā' sukh te ṭarai,
Sant ke dōkhī kō nāhīn ṭhāun, Nanak Sant bhāvai tā laye milāun.4
Sant kā dōkhi adhbīch te ṭūṭai, Sant kā dōkhī kite kāj na pahūnche.

(Gauṛi Sukhmanī Mohallā 5, Ashṭapadī 13)

Translation —

One who calumniates the Saints is the greatest sinner[1] and such a person does not get peace for even

a single moment. Such a person is the greatest murderer and such a person is condemned by the Lord to destruction. Such a person does not get any opportunity to exercise any authority; he is always unhappy and miserable. He suffers from all kinds of diseases and he remains for ever separate from the Lord. One who finds fault with the Satguru always remains impious and no one ever treats him as a friend. He is the greatest boaster and full of pride and is always full of faults. Such a man suffers from births and deaths and he who troubles the Saints is deprived of happiness. The person who criticizes the Saints gets no place in the world to stay but if the Saint pleases, He may allow a man to come to Him. One who criticizes the Saint meets with total destruction and he does not succeed in anything in his life.

SANATANA DHARMA

VI

INTRODUCTORY

212. After explaining the difficulties of Satsangis in regard to the beliefs of the Arya Samājists and the Sikh brothers, it is now proposed to describe their difficulties in regard to the beliefs of the followers of Sanātana Dharma.

The literal meaning of the expression Sanātana Dharma is "ancient religion". But this expression has been used in a particular technical sense since some time past because a particular sect of the Hindu Society has monopolized the use of this expression for itself and the common people have

1. The Hindi word used is 'Ātatāyee' (आततायी). The word is used for one who may be a murderer, ravisher, incendiary, thief or robber i.e. for one who commits heinous crimes of all kinds.

accepted it as indicative of the thoughts and beliefs of that particular sect of the Hindu Society. The Rāmāyaṇa and the Mahābhārata are two famous epic poems dealing with the chivalry of the Hindu community and besides giving an account of two highly respected families of Aryans (Sūrya-vanśī and Chandravanśī), they contain an account also of two different periods of Hindu civilization. If the contents of the two books are compared, it becomes evident that a little before the beginning of the age of Mahābhārata the Hindu Society had fallen considerably from the high ideals of spiritual and moral progress it had attained during the age of Rāmāyaṇa. The place of the religious King Daśaratha of the time of Rāmāyaṇa was taken by the opportunist King Dhṛitrāshṭra in the time of Mahābhārata and the place of the obedient and righteous sons like Rama and Lakshmaṇa was taken by the evil-minded Duryodhana. Similarly, in place of Sita who set up the ideal of *Pativrat Dharma*[1], there was Draupadi who was the wife of five husbands. Further, the chivalry of the *Kshatriyas* in the time of Mahābhārata is exemplified by Droṇāchārya and Karṇa and the standard of morality of the *Kshatriyas* is indicated by the cruel killing of Abhimanyu and the children of Draupadi !!! In short, history shows that a little before the beginning of the age of the Mahābhārata such elements had developed in the Hindu society as made the society move downward on the path of worldly and spiritual degradation and after the death of thousands of leaders of civilization and culture in the war of the Mahābhārata, the downward progress of the society was accelarated till the condition became such that there was no person in the whole society who could be held responsible for or who could be treated as the protector of the civilization and culture of the Hindu society. The Hindu society thus lost the standards of action and faith and began to disintegrate and mutual jealousy, daily

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1. 'Pativrata Dharma' is the 'Dharma' or sense of duty of the wife who observes the vow (Vrata) of fidelity to her one husband (Pati).

quarrels and the tendency to exploit and misbehave led from the high peaks of progress to the low depths of degradation, the society whose noble sons at one time taught civilization to the entire world and converted them from animals into men and whose ancestors, after finding out the secrets of the earth, the sky and of the regions beyond the sky, taught their children and the entire mankind, such principles of worldly as well as spiritual conduct and way of life, the like of which have not been seen in the entire history of the world. Yes, they made the race of the Elect of God fall from the highest pinnacle of progress and glory into the pit of degradation. Thus their independent rule and their civilization came to an end, nor were they left with any sense of morality and spirituality. The religion of the common people consisted only in listening to imaginary stories and anecdotes and thus satisfying themselves or in adhering to artificial religious ceremonies. It was quite possible that like other races of the world the name of the Hindus also might have been effaced from the world but as the Supreme Being had ordained to keep this society alive, it was by His Grace that arrangements necessary for the protection of this society came into operation time and again. For example, Vyāsa, by writing the Mahābhārata made the teachings of the Bhagwat Gita immortal and Mahātmā Buddha, Mahāvīra Swami, Kabir Sahab, Nanak Sahab and other religious leaders kept the torch of religion burning in the country and Shivāji[1] and Guru Govind Singh[2] with their sword and Sayaṇāchārya[3], Swami Śankarāchārya[4],

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1. Founder of Marhatta kingdom in Western India, Shivājī was born in 1627 and died in 1680. His rise led to the re-establishment of Hindu rule in India. 2. Guru Govind Singh (1666-1708) was the 10th and the last Guru of the Sikhs. 3. Sāyaṇāchārya lived at the court of Hindu kings of Vijayanagar in 14th century A.D. His commentary of the Rig-Veda is probably the best. 4. Śankarāchārya (788-820 A.D.) is the founder of the Advaita School of Vedānta. He roamed all over India challenging Buddhists to debate. As a result, Buddhism disappeared from India. He wrote commentaries on Upanishads and Vedānta Sūtras.

Ram Mohon Roy[1] and Swami Dayanand[2] with their learning came to the rescue of the society at different times and saved it from destruction. All this happened but it has to be stated with grief and regret that the Hindus have not learnt so far to discriminate between what is good or bad for them or distinguish between their enemies and friends and millions of Hindus are still following in the name of Sanatana Dharma wrong ideas which have entered their minds because of the activities of selfish people and if any well-wisher of theirs tries to employ different means for their reform, he is considered to be an enemy and a determined effort is made to trouble and harass him.

213. It is admitted that it is not easy to carry on research about the Sanatana Dharma i.e. the ancient religion of the Hindus. It is of course true that there is a great store-house of books and *Dharma Śastras*, sciences and arts and crafts to help the investigator. But the difficulty is that such mutually inconsistent ideas and opposite beliefs regarding these religious books are prevalent that it becomes very difficult for any research scholar to make any real progress in any direction. For example, let us take the case of the *Vedas*, the most respected and sacred books of the Hindu Religion. In these *Vedas* one god is praised at one place and another at another place and yet at another place Hiraṇyagarbha is said to be the Lord of all the gods. And though it is said that the *Vedas* are four in number, viz, Rig, Yajur, Sām and Atharva, but they are in fact five because there are two Yajur-Vedas, viz, Śukla Yajur-Veda and Kṛishṇa Yajur-Veda. The Śukla Yajur-Veda is studied in North India and Kṛishṇa Yajur-Veda is studied in South India. And further, the *Vedas* are said to have 1131

1. Raja Ram Mohon Roy was the Founder of Brahmō Samaj, He emphasized worship of one Brahma as taught in the Upanishads and brotherhood of all men. 2. Swami Dayanand Saraswati, the Founder of Ārya Samāj. He lived from 1824 to 1883.

Śakhas[1] and the readings of these *Śakhas* are different and so also are the principles enunciated in them dis-similar. Any-way, this is not a matter which may rule out all research but the question is, 'On the basis of what principle should the meaning of these books be interpreted ?' First of all, the language is very old. Secondly, if they are the revelation of God, it is not clear what ideas God had in .His mind when He revealed them. If they are the work of *Rishis*, it is not known what ideas they had in their minds when they wrote them. Till the middle of the 19th century, everybody believed that the *Brahmanas* and the *Upanishads* were the commentaries and explanations of the *Vedas*, the *Smritis* and the *Puranas* were the explanations and amplifications of the *Vedas*, six *Darśanas* were the essence of their philosophy and the writings of Sāyaṇāchārya and Mahīdhar[2] were commentaries on the *Vedas*. But Swami Dayanand made us believe that the statements contained in the *Brahmanas*, *Upanishads* and *Smritis* cannot be said to be authoritative and the commentaries of Sāyaṇa and Mahīdhar and the *Puranas* contain) totally and absolutely false teachings. He says that if there are any books worth relying upon, they are the original *Vedas*. But he himself did not have the opportunity of even seeing the original *Vedas*. He had also to rest content with the study of the *Śakhas* of the *Vedas*. Of course he looked upon the ten *Upanishads* and the six *Darśanas* with reverence, but he accepted the contents of these books only as far as they were not opposed to the teachings of the *Vedas*. Among learned followers of the Sanatana Dharma, the majority consists of those who have read grammar and one or two *Puranas* or at the most *Manusmriti*. And there are very rare individuals who understand the subject-matter of the *Darśanas* and the *Upanishads* while regarding the *Vedas* one

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1. 'Śākhā' means a school of a particular Veda having its own traditional text and interpretation, e.g. Rig-Veda had Śākhās of Śakalas, Bāshkalas etc. 2. A well-known commentator of the Vedas.

generally hears people saying that all that is necessary is to pay one's respects to the *Vedas.* If a person does not feel satisfied with all this and is also sufficiently learned, he merely recites some *mantras* of the *Vedas* and considers it a waste of time to make an attempt to understand the meaning or the sense of the *mantras.* And as the *Puranas* are 36 in number and as each *Purana* deals with worship of a particular Deity and tries to give prominence to the beliefs of a particular sect, one comes across mutually inconsistent statements in the *Puranas.* For example, Lord Śiva has been assigned the highest position in Śiva Purāṇa[1] and Lord Krishna has been treated as inferior, while in the Brahma-Vaivarta Purāṇa[2], Lord Krishna is stated to be the highest Deity and Lord Śiva is assigned a lower position. This is the reason why in Hindu Society scores of philosophies, hundreds of sects and innumerable beliefs are prevalent. If the worship of Shri Ram Chandra is popular in Ayodhya[3], the worship of Lord Krishna is popular in Mathura[4]. If the Vaishṇava[5] religion is prominent in Bengal, the *Śaivites*[6] occupy the most prominet position in Madras. If Arya Samaj is acclaimed in the Punjab, the Sanatana Dharma occupies the place of honour in the U. P. Besides, the difference between the *Dvaita*[7], *Advaita*[8] and *Viśishtavaita*[9]

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1. One of the Puraṇas dealing with the devotion to Lord Śiva, one of the gods of Hindu Trinity. 2. One of the Puraṇas dealing with devotion to Lord Krishna. 3. A city of U.P. (India) where Sri Ram Chandra, an Incarnation of Brahma was born and lived. 4. A city of U. P. (India) where Lord Krishna, Incarnation of Parā-Brahma was born and lived in his early life. 5. A sect of Hindus inculcating worship of Vishṇu or of his incarnations, most important among whom are said to be those of Sri Ramchandra and Lord Krishna: 6. A sect of Hindus inculcating worship of Lord Śiva. 7. 'Dvaita' is the doctrine which believes in the eternal existence of Brahma (God) and Jīva (Spirit). 8. 'Advaita' is the doctrine which lays down that there is nothing but 'Brahma'. 9. 'Viśishṭādvaita' is the doctrine which believes in the separate existence of 'Brahma', 'Jīva' and Prakriti, but also says that the 'Jiva' and Prakriti merge into and become one with 'Brahma'.

philosophies is so well-known that it is absolutely useless to record it here. And likewise, the way Śwami Dayanand feels so enraged over the worship of Incarnations, gods, idols etc. and his prejudice against the commentaries of Sāyaṇa and Mahīdhar are so well-known that it is needless to write anything about them here. Similarly, there is no need to put on record the well-known objections and criticisms of the followers of the Brahmo Samaj and the Jains against the claim that the *Vedas* are revelation of God and also against the teachings of the *Vedas*. But it is really a matter of great surprise that the followers of Sanatana Dharma, though they are fully well acquainted with the liberal views of the Hindu religion, consider the narrow beliefs of their particular sects as Sanatana Dharma and criticize the teachings of the Radhasoami Faith which emphasize love and friendliness for all and help in the progress and development of spirituality and, discarding the generally liberal and broad outlook of their ancient leaders, behave in a narrow-minded and selfish manner.

VII

TRUE SANATANA DHARMA

214. After this brief introduction, it is proposed now to make an attempt to investigate what is the true Sanātana Dharma of the Hindus. In this connection, four things come to our mind:—

(1) If it is accepted on all hands that Aryan Hindus are an ancient highly-developed living race of the world, the attempt to investigate their ancient religion would be nothing short of an attempt to reach the original source of the stream of their present religious ideas. And if the opinion of the investigators that the Hindu race is the most

ancient race amongst the civilized races of the world is correct, the attempt to find out the real form of its ancient religion would be nothing short of an attempt to investigate about that spiritual light which enlightened the hearts of civilized men in the world for the first time. And if it is also accepted that religion or spiritual knowledge is not merely the product of man's mind but is an invaluable gift from Providence or the Supreme Being, then the thing to be determined is what spiritual teaching was revealed for the first time and also gradually thereafter by the Creator and Sustainer of this world to human beings, when they had developed sufficiently and become fit to receive spiritual training.

(2) If it is an established fact that the *Rig-Veda* is the oldest religious book of the world and that Hindus have always accepted it as their Holy religious book, the first thing that we ought to do is to direct our searchlight towards the *mantras* of the *Rig-Veda* because there could be nothing better or more ancient than the subject matter of the *mantras* of the *Rig-Veda* where one could find the first spiritual teachings that man ever received.

(3) As the entire Hindu community, irrespective of the differences between different sets of beliefs, holds that Holy Personalities (known as *Rishis* and *Maharshis* and by similar other names) who knew the real meanings of the *mantras* of the *Vedas* manifested themselves in ancient times in the Hindu society, it becomes necessary that we keep in view the thoughts and views of those Holy Personalities when we attempt to understand the subject-matter of the *mantras* of the *Vedas* and try to draw inferences therefrom, and we shall not be free to give those meanings to the *mantras* of the *Vedas* which, because of our fear of being ridiculed or criticized by people of the present times or because of our anxiety to maintain smooth relations with friends and acquaintances, may be in accordance with the present

conditions of the Hindu society or the present trends of thought in the world. No, the only thing proper for us would be to study those *mantras* impartially and to look reverently upon the thoughts and teachings of those Great Personalities about whom it is believed that they were fully acquainted with the true meanings of the *mantras* of the *Vedas*.

(4) If it is correct that the Aryans of ancient times received spiritual teachings from the Supreme Being and the earliest record of those teachings is the *Rig-Veda* and that the meaning of the *mantras* of the *Rig-Veda* was known to the *Rishis* and Leaders of society in the ancient times and that on attaining this knowledge, they did not remain inactive but conveyed this knowledge and teaching most liberally to others, then most certainly those teachings must have exerted considerable influence on the ideas and mode of life of the entire Hindu society and the inventions and discoveries of Sciences and Arts made by the Leaders of the Hindu society after the revelation of the *Vedas* and most of the customs etc. that became prevalent in the society must reflect that knowledge to some extent.

When these four things are determined, it becomes comparatively easy for us to proceed with our investigation.

215. Let us now see what useful conclusions can be drawn from these simple facts :—

1. If any arrangement was made by the Supreme Being for giving spiritual teaching to mankind, it must have been made through those Great Personalities whose hearts and minds were so holy and enlightened that the Divine Message could be correctly revealed to and comprehended by them and also conveyed to the people in general without any additions or alterations.

2. There must have been at least some such individuals among the common people of those days as were

competent to understand correctly the sense of that Divine Teaching with the help of those Great Personalities and as these individuals could be capable of understanding the real import of the Divine Teaching only when not only their own hearts and minds but the hearts and minds of most of the people of those days generally were ready to imbibe the real teachings of spirituality,

3. therefore, before the revelation of the Divine Message, those wide-awake people must have made such considerable progress through the observation of natural phenomena and the application of their minds and intellect to the investigation of the secrets of nature that they had begun to take considerable interest in religious matters.

4. As there was not sufficient and proper material available for helping the investigation, the common people must have laboured under erroneous beliefs and wrong ideas concerning most of the matters.

5. There must have been some such arrangement in the Personalities of the Great Men who were selected for imparting spiritual teaching to the human race that they could establish direct contact with the Supreme Being.

6. The human body should generally be capable of making such contact with the Supreme Being.

7. And as the Supreme Being is omniscient and all-knowing, the spiritual teaching that came down from Him must have been very clear and definite, timely, illuminating, comforting and encouraging so that on receiving it, many persons must have been filled with bliss, nay, must have forgotten themselves in the joy of their new knowledge because on account of it all those difficulties, which had confounded them and their followers and for solving which they were extremely anxious, must have been immediately resolved.

8. When their mentality was changed in this manner, there must have been a definite change in the thoughts of the entire society and in its way of life.

9. But as man is after all man i.e. has human weaknesses, there must have been some such individuals as well in the society in those days as were incapable of appreciating the new teachings and instead of believing in them, continued their attachment for the old traditional ways.

10. A little after the revelation of the new teachings, three thought-currents must have prevailed in the country side by side with the religious ideas. One thought-current must have consisted of those high and correct ideas, which under the influence of the new teachings revealed through the Great Personalities filled the hearts of specially selected persons and which accorded fully with the Divine Message. The second thought-current must have consisted of those beliefs and ideas which had existed in the minds of the members of the society from before and which obstinate people refused to give up. The third thought-current must have consisted of those beliefs and ideas which were the result of the commingling of the old and the new beliefs and thoughts because there must have been some such individuals in the society whose hearts accepted only a certain number of new ideas and rejected others or whose minds accepted all the new ideas but whose hearts avoided giving up old thoughts or who fully accepted the new religious ideas for some time just to escape trouble and then gradually became careless and began to follow the old ways.

11. Just as the water of a big river does not retain its purity which it possesses near its source or in the early stages of its flow because, on mixing with the dirt and filth brought by smaller streams and rivulets, it becomes dirty, in the same manner, gradually as time passed, all the three currents of thoughts and beliefs began to get mixed up.

12. To remove this filth and to teach the next spiritual lesson to the human race, the Supreme Being must have made some arrangement like the previous one and new spiritual teachings must have been revealed through other Great Personalities.

13. Again after the lapse of some time, the need for the repetition of the process for the third time must have been felt and this must have been repeated thereafter again and again, otherwise the object of the arrangement made in the beginning would have been lost.

14. There must be perfect similarity in the teachings which were thus revealed at different times to human beings under this arrangement or in other words, between the original teachings of those Great Personalities who were selected for conveying those teachings to the common people and further that the teachings of every such Great Personality must have been such as to have been a completion of the teachings of the Great Personalities that preceded Him.

15. This arrangement for conveying spiritual teachings to human beings could not have been made for the benefit of Hindus only, for the progress and welfare of all the races of the world is the aim of the Supreme Being and all men are equally dear to him. Therefore spiritual teachings must have been revealed to other races as well at the proper time according to this principle.

16. As the source of the spiritual teachings revealed to the entire human race is one and the same, there must be perfect similarity in the religious teachings of all the civilized races of the world.

17. And thus there must be similarity between the teachings of the true Sanatana Dharma of Aryan Hindus and the unadulterated religious or spiritual teachings prevalent among other races.

216. *Question.* Do not be so very hasty! These conclusions of yours will be accepted as correct by the world only when you first establish as correct those four things from which these conclusions have been drawn. For instance, many people do not believe that religion is a gift of Providence. Thus the famcus western philosopher Bertrand Russell[1] says that religion is a disease caused by fear and is itself the cause of indescribable calamities for man. Hence the idea that there is any revelation by some unknown power is baseless. Secondly, people generally say that the *Vedas* contain things which appear to be simply childish. The attempt to find out consistent meaning of the *mantras* of the *Vedas* and to discover spiritual teachings in them is like an attempt to press oil out of stones. Thirdly, there are no authoritative books of those *Rishis* available, to whom the meanings of the *mantras* of the *Vedas* were revealed for the first time, for in those early days there were neither paper, pen and inkpot nor was any method of writing then known. Under these circumstances, what ideas and instructions of those Holy Sages should be kept in view in order to find out the correct and authoritative meanings of the *mantras* of the *Vedas*? And fourthly, Hindus generally say that the *Vedas* were revealed in the beginning of the creation and that millions and millions of years have passed since then while the oldest writings that are available at present are not more than 5000 years old. Under these conditions, how could it be possible to find out what changes took place in the ideas of people during the period prior to 5000 years and in what directions were their thoughts directed? Obviously, under the circumstances mentioned, an attempt to know the truth is meaningless.

Answer. The objections that you have raised are

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1. Prof. Bertrand Arthur William Russell, an English philosopher and mathematician of the 1st rank, was born in 1872 in one of the most famous families of the Peers of England. His ideas are revolutionary. He has now adopted U.S.A. as his home and lives near Holywood (California).

baseless. If the people of the world are permitted, they would raise thousands of such objections and some people would go on manufacturing such objections till the last day of their life, but as your as well as my object is to arrive at some useful conclusions through investigation and it is not our intention to waste time in useless discussion, the answer to the objections raised above is given here in brief. It is said that religion is not the gift of some Invisible Power, but it is a disease which takes root in man's heart because of fear. Well, Religion replies that human mind, like the human body, is also subject to certain ailments and one of these ailments is 'egotism' which is of several kinds and the worst of these is that caused by imperfect assimilation of book knowledge. Thus the people of the West generally suffer from this disease and, swallowing the knowledge received through the five knowledge-senses in quantities much in excess of their real requirements and confined to the three dimensions and considering that knowledge as the highest knowledge, use unpleasant words for those subjects coming up before them regarding which they have no experience whatsoever. For goodness' sake, advise your friends of the West first to awaken that sense of theirs through which it is possible to have perception of the Invisible Power and then to form an opinion about the existence or non-existence of that Power and about the principles and laws governing its functions. They should also be warned that for those who do not want to go beyond the knowledge obtained through the five senses, there is neither God nor spirituality and there is neither Religion nor religious teaching. It should also be inquired from them whether Lord Christ or any other religious leader or even a single lover of religion out of millions gave any expression whatsoever even for a minute to any kind of fear even though they were tormented and persecuted most savagely by worldly people of their time? If it has not been so, how do they then say that religion is born out of fear? The truth is that religion is

such an excellent host that in addition to the devotees of the Lord, many such persons also who have, by leading a life of carelessness and lack of self-restraint, earned a lot of trouble for themselves and who do not get any shelter anywhere throughout the world, come and knock at the door of Religion, and this old friend of man, unmindful of man's faults and mistakes, gives him shelter in its Mansion and thus gives evidence of its high courage and Divine origin. And as the old habits of man change only very gradually and the mistakes which have persisted for long years past take time to be corrected, the result is that whenever any mistakes are committed by such distressed people, it is inferred that Religion is the product of fear. But it is well-known that thousands of sick people go to hospitals to get rid of their diseases and ailments by means of medicines or go to Switzerland and other charming health-resorts to improve their health through change of climate. Would it then be correct to say on seeing such people that hospitals and the healthy climate of Switzerland are all the product of physical diseases? And as stay in hospitals and other health-resorts sometimes leads to further deterioration of the physical health of some patients, would it be understood that the system of treatment of the hospitals and the climate of health-resorts is responsible for that? For goodness' sake, do not say so. Thousands of people go to the well to quench their thirst but the wells are not the product of thirst, but they are the means of quenching thirst. Similarly, the hospitals and health-resorts are the means for the removal of diseases and religion is an arrangement for removing the weaknesses of man (which also include cowardice etc.) and not a result of those weaknesses. Cowardice in man is caused by his attachment for worldly things and love of life. When man, as a result of his ignorance, gets entangled in attachments for things of the world and begins to desire continued association with those things or acts foolishly against the laws of nature or of Government, he feels terribly disturbed if he is

forcibly cut off from worldly things or when the cruel laws of nature get hold of him and then he goes like a coward from place to place for relief. But as true lovers of religion are well-acquainted with the harmful nature of worldly attachments and the reality of human life, they are not afraid either of the severance of their connection with things of the world nor are they disturbed at the thought of the harshness of any laws. They appear cheerful even in conditions of greatest calamities and just as a man of the world cheerfully throws away his old clothes, these religious people throw off their mortal coil most cheerfully at the time of their departure from the world.

Probably these answers would suffice as far as Professor Bertrand Russell's objections are concerned. The greatest difficulty at present is that this is not an opportune time for giving proofs in support of the existence of God or for discussing the origin of religion. The subject under consideration at present is Sanatana Dharma and as there can be no question of there being any religion unless belief in the existence of God is accepted, it would be improper to take this question into consideration at this time. We shall try at the proper time to write something for the benefit of those who do not believe in the existence of God or in the benefits conferred by religion. For the present it would suffice to say that if there is any Divine Power working behind this creation and that Divine Power has created the sun, moon, earth, water and air with some particular purpose, then that Power must have had some noble object in veiw in creating mankind and that object must be related to man's life. If these ideas of ours are correct, there should be no hesitation in accepting that it is not impossible that there may be some such arrangement made by that Invisible Power that mankind should progress gradually towards the achievement of that object of human life. The entire religious world cries out with one voice that religion is nothing but an arrangement to lead

mankind towards the attainment of the object of human life and that this arrangement also is a gift from the Supreme Being just as the earth, the sky, the moon, the sun, the water and the air are entirely His gifts.

217. The second objection of Professor Bertrand Russell is that the *Vedas* contain childish things and it is not possible to get any spiritual teaching from them. The answer is that things said to be childish are always innocent and free from taint of deception and falsehood. Therefore even if consistent meanings of the *mantras* of the *Vedas* cannot be known, their study would enable us to get sufficient information regarding the religious beliefs of the Hindus of the Vedic period. You should remember that truth has always been expressed in simple and straightforward words and will be so expressed in future. It requires no ornamentation or embellishment for its expression nor does it stand in need of the rules of grammar etc. It needs only simple words, easy language and metaphors from daily life of man and popular ancedotes and idioms and proverbs commonly used by the people and it will be found that these have been made use of in the holy books of every race in abundance.

The answer to the third and fourth objections now follows. It is admitted that the books of those *Rishis* to whom the meanings of the *mantras* of the *Vedas* were revealed for the first time are not available and it is also admitted that it is possible that a long time may have passed between the time when the *Vedas* were revealed and the time when those books which are available now were written. But it should not be forgotten that the authors of all those ancient books which were written after the *Vedas* and are now available, e.g. the *Brahmanas*, *Grihyasutras*[1],

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1. 'Sūtras' express ideas in the briefest possible form. In Vedic literature, 'Sūtras' are of two kinds, viz, 'Śrauta Sūtras' (including Kalpa Sūtras) and 'Gṛihya Sūtras'. 'Śrauta Sūtras' contain rules regarding yajñas, while the 'Gṛihya Sūtras' contain rules regardinig domestic ceremonies and customs.

Upanishads and the *Darśanas* etc., were persons who believed in the *Vedas* because they repeatedly admit this fact in their respective books. Inevitably, therefore, the influence of the teachings and beliefs recorded in the *mantras* of the *Vedas* must be present in their thoughts, beliefs and ceremonies. Besides this, it should also be remembered that if these books are overlooked, the world will have no other means available for investigation about the beliefs of the Hindus of the ancient times. On learning about the belief of the authors of the *Brahmanas* and the *Upanishads* in the *Vedas* one is led to think that the statement that the *Vedas* were revealed in the beginning of the creation and that millions of years have passed since their revelation is merely an unproved statement. The truth is that the interval between the time when the *Vedas* were revealed and the time when the *Brahmanas* and the *Upanishads* were written is not so long that the influence of the teachings of the *Vedas* could not reach the authors of the *Brahmanas* and the *Upanishads* and some wide gulf of time separated their beliefs from the teachings of the *Vedas*.

218. After giving these brief answers, we revert to the subject we were discussing. The four points emphasized in para 214 are not such that their acceptance would in any way create any difficulty in the investigation of the Truth, for if the *Rig-Veda* is really a very ancient religious book of the world, from where could we begin our investigations regarding the Sanātana Dharma if not with this book? And if religion is not merely a product of man's mind but is a gift from the Creator and Sustainer of this creation, why should we not imagine that in the teachings of the *Vedas* there must be indications of that Divine Gift which was granted to the Hindus of ancient times for their guidance? Anyway, these four points are quite ordinary, but the seventeen inferences drawn from them have special significance. Let us study them carefully.

219. One can conclude from these inferences that the Hindus of ancient times on waking up into life, must have experienced that under their feet was the earth which was the source of minerals like diamonds, precious stones, iron, gold and other metals and which also bestowed cereals, flowers and fruit of various kinds and over their heads was the sky which gave both light and rain and was embedded with the moon, the sun and the stars. They must have observed that wafts of pleasant and fragrant breeze came of their own accord some time from the right and some time from the left. They must have observed that if there were at some places tops of mountains almost touching the sky and covered with snow, there were at other places fertile vales and valleys covered with green foliage. And if there were rocky plains and uncultivated wastes at some places, there were also rivers and water-falls at others. Whenever it was hot, the clouds appeared in the sky of their own accord, lightning flashed and rain began to fall in torrents. And then after some time rain stopped and of its own accord the forest put on a very cheerful appearance and the earth assumed the form of a green velvety carpet and the entire creation was filled with joy and merriment. On one side the fields were full of ears of corn and on the other, trees were laden with fruits and flowers. There was no shortage of eatables nor was there any dearth of natural scenery to make life pleasant. Cold breezes blew and man felt quite enraptured.

واہ وا کیا معتدل ھے باغ عالم کی ھوا -
مثل نبض صاحب صحت ھے ھر موج صبا -

Vāh vā kyā mō'tadil hai bāgh-i-ālam kī havā
Misl nabz-i-Sahab-i-sehat hai har mauj-i-sabā.

Translation —

Oh, how wonderful and pleasant is the breeze in this garden of the world !! Every waft of the morning

breeze is full of health and vigour just like the pulse of a healthy person.

The members of the community were generally healthy and red blood ran through their veins. Wives and children were happy and cheerful and were engaged in games and merry-making. Domestic animals were also healthy and strong and all the spare vessels of the house were full of ghee and milk. Wonderful ! What a world it was !! It was a place of happiness and comfort and everybody lived comfortably. Mornings came and were followed by evenings and then came the night and the doors of the huts were closed. All the members of the community lay down comfortably and began to see different kinds of dreams. Every year there was some addition to the members of the family and the entire community was growing day by day and the number of domestic animals had also gradually increased to thousands.

It was morning time. All the *Panchas* of the community had assembled under a banyan tree and discussions were going on. The matter for consideration was that some of the members of the community had no grazing ground for their cattle. Their cattle now and then trespassed into the grazing grounds of others. Then there was quarrel and complaints reached the *Panchas*. The community had become divided into rival parties and everyone in the community felt aggrieved. After considerable thought and deliberation, the *Panchas* decided that some members of the community should take their cattle and family members and move towards the south and find out new grazing grounds for themselves. After some time, certain individuals were nominated for this. Thereafter a *Purohit* was appointed and ordered that he should take the sacred fire for the new group from the Chief *Purohit* of the community and make preparations for the journey. The party started the next day on their journey. The *Purohit* walked ahead carrying the vessel of sacred fire over his head and chanting the

ślokas and *mantras* in praise of God Agni. He was followed by some youngmen on foot and behind them came the carts carrying old people, women and children. Last of all, there were some boys who were driving the cattle forward and the entire caravan thus moved on towards the south. After they had thus travelled throughout the day, evening came on and by then about fifteen *kosas*[1] had been covered. The *Purohit* then sat down under a tree and the entire caravan stopped and planned to stay at the place for the night. There was a river also close by. The women began to bring water for the camp and the cattle began to chew the cud. Some youngmen collected firewood and straw in heaps; the *Purohit* read some *ślokas* and reverently took out fire from the vessel containing fire and put it on a heap of straw. Some *ghee* was poured from above and the heap of straw began to burn and the fire was lighted. All the old and young people began to cry and call cheers for the *Purohit*. The *Purohit* started putting pieces of fuel on the heap of straw. Women then came and got fire for the asking and then fire was lighted at different places. Men and children sat by the fire-side and warmed themselves and women started to cook meals. In a short while, all had taken their meals. The night approached and as it was a new forest, the *Purohit* went round from place to place and gave instructions to the people to collect the cattle in a circle and make up heaps of cow-dung cakes at the centre and undertake to keep them burning throughout the night. He also gave instructions that some youngmen should remain near the fire and keep watch and others should collect round the other fire and have rest. When all this arrangement had been made, the *Purohit* returned to the fire which he had lighted. He washed his hands and feet and took out Barley *Sattu*[1]

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1. The Hindi word 'kōsa' is the same as the Sanskrit 'krōśa'. It is generally taken as equal to two miles. 2. Parched barley or any other cereal ground into flour. It is mixed up with water and sugar or salt and eaten. It is commonly used by the people of the villages of north India even now.

from his bag. He offered oblations of some of it to the fire and some he himself ate. Other men and women also came up to warm themselves and sat down near the *Purohit* and began to talk in a cheerful mood.

A man—'*Purohitji* ! In what direction shall we move tomorrow ?'

Purohitji—'We shall go in the direction which god *Agni* may indicate.'

Man—'Is there really some god as *Agni* ?'

Purohitji—'What a fool you are ! Whose light is this that you see ?'

Second man—'But this *Agni* does not speak. How would it indicate the way ?'

Purohitji—'Tomorrow morning we shall worship god *Agni* and pray to Him to direct our journey and then we shall start in the direction which the flames of *Agni* would point to.'

Third man—'God *Agni* listens to what *Purohitji* says and *Purohitji* understands *Agni's* direction. We ignorant persons cannot understand these things.'

First man—'*Purohitji* ! Are there any other gods besides *Agni* ?'

Purohitji—'Yes there are *Indra*, *Vayu*, *Varuna* and *Aditya* but god *Agni* is superior to all others.'

Second man—'How is that ?'

Purohitji—'It is so because god *Agni* is the *Purohit* of all other gods. Here in this world also, *Agni* occupies a very important place. As long as *Agni* is present in our bodies, we are alive. When *Agni* ceases to function, we die. *Agni* makes the Sun and the Moon luminous. What is this river water in front ? It is nothing but snow melted by *Agni*. It is *Agni* that protects the entire community from wild beasts at night. It is *Agni* that protects everybody from cold. Of course, the status of god *Indra* and *Varuna* is also

very high because it is through their kindness that the world gets water. When god Indra strikes with his mace, water comes down from the *Maruts*[1]'.

First man—'It appears gods also have communities that live in the sky and the lives and the happiness and misery of us who live on this earth is in their hands'.

Purohitji—'Yes it is so. This is why our ancestors considered the worship of gods to be their chief duty.'

Second man—'And what are the *Pitris* ?'

Purohitji—'They are the ancestors of the community. They lived in this world at some time and when their time came, they departed from this world and went to *Pitri Loka*. They are visible now and then to their relations in dreams and when they are worshipped, they bless their relations, which leads to their good.'

Third man —'And what is disease ? Some men here and some animals there fall ill and are then miserable. Why does this happen ?'

Purohitji—'There are many spirits inhabiting the sky. Some of them are good and others bad. When any bad spirit enters the body of a man, it creates disease in him and makes the man unhappy.'

Fourth youngman—'Have animals also life ?'

Purohitji—'Why not ? They have life just as you have. There is difference in external bodies only but life within is the same. And not only the animals, but even trees, rivers and mountains have life.'

Fifth youngman—'Is it then possible that man after his death may assume the body of an animal ?'

Purohitji—'Certainly. Have you not observed that there are some calves, cows and bullocks which have very great

1. The word 'Marut' when used in singular means 'god of wind'. In plural, it refers to gods (180 or 49 in number) who are said to be Indra's companions and armed with lightning and thunder.

and deep love for their masters? They have been their relations in previous lives.'

Sixth man—'Just as there are elders in a community and also *Panchas* and there is also one *Sarpanch*, is there a *Sarpanch* among gods also?'

Purohitji—'Yes, Indra is the king of all gods.'

A young man—'How do these gods pass their time?'

Purohitji—'They have ladies, chariots and *Vimanas*[1]. They soar in the sky, feed on *Soma*[2] and enjoy life in many ways.'

Just then a snake crawled up from one side. All got puzzled and began to cry 'snake, snake!' The Purohit bade them all keep quiet and asked a youngman to bring some milk.

The snake stayed near the fire. The youngman brought milk in a cup. The Purohit placed the cup of milk in front of the snake. The snake came near the cup, drank the milk and went back to the forest. On seeing all this, everybody became astonished and ladies began to cry 'Long live the Purohit' etc.

A youngman—'Purohitji, what was all this?'

Purohitji—'The snake is also a god. Snakes live in the nether world. They are of many species. If they are worshipped by offering milk, they do not harm anybody.'

One lady—'Our Purohitji also is some god. He knows all the sciences and also recognizes all the gods.'

Another lady—'And some women have no issues. What is the cause?'

Purohitji—'The displeasure of gods and punishment for past evil-deeds. What else could be the cause?'

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1. The word 'Vimāna' was used for celestial cars used by gods when they roamed about in the sky. 2. 'Sōma', juice of the Sōma plant.

Third lady—'And why do the husbands of some women die ?'

Purohitji—'For the same reason—on account of the displeasure of gods and as a result of past evil deeds'.

Second lady—'Is their any way to avoid these ?'

Purohitji—'Worship of gods. Those who are wise try to keep the gods pleased and from the birth of the child to his marriage, they perform all religious ceremonies according to prescribed rules. Then they all live in happiness and enjoy long lives.'

Some ladies (*in chorus*)—'It is all true ! It is all true !!'

Purohitji—'Those who keep the gods pleased, always have long lives. Their bodies remain healthy and free from disease. In their families, the father has not to bear the pain of the death of his son nor have ladies to suffer such misery due to the death of their husbands. Their animals always keep well and their fields produce crops ten times the usual crop. God Indra sends rains at the proper time. Wild beasts never hurt them. Their ancestors always remain happy. When they die, they get an abode in the region of God or Heaven. What more should I tell you ? The ways of gods are extremely wonderful.'

A young man—'*Purohitji* ! Do something so that god *Agni* may lead us to such a country-side where grazing grounds may be extensive, water may be in abundance and soil may be good.'

Purohitji—'Gods give success in everything to those who worship them with faith. All depends on what kind of faith one has.'

Men and women (in chorus)—'It is all true ! It is all true !!'

220. In short, people of the community kept themselves engaged in such light conversation till late in the night and

gradually every one covered himself with a sheet and went to sleep and whatever they heard before going to sleep they saw in dream. Next morning when the sun began to rise, the *Purohit*, after taking his bath, began to worship god *Agni* by offering oblations of cereals and other *samagri*[1] to fire. When he had finished his worship, he blew the conch and on hearing the sound of the conch all men and women got startled and there was bustle and commotion in the whole camp. People hastened to finish their daily morning ablutions and after some time many youngmen collected round the *Purohit*. The *Purohit* poured into the fire all the ghee that had remained in the pot. Just when the ghee caught fire, a big flame shot up and as the breeze was blowing towards the south, the flame also pointed towards the south. Thereupon the *Purohit* concluded that god *Agni* had directed them to proceed towards the south. Some time after this, the flame got extinguished but smoke continued to arise and its direction also was towards the south. The *Purohit* placed the vessel of fire on his head and started on the journey once again. The entire community followed the *Purohit* just as on the previous day and the journey continued in this way for seven days.

221. Ultimately they reached a plain where the land was even and there were many groves of trees. There was a lake also and feathers of birds and bones of animals were lying scattered at all places along the bank of the lake. It appeared that habitations of the aborigines were somewhere close by. The *Purohit* liked the place very much. He made oblations of ghee and other *Samagri* to fire and prayed to god *Agni* "Oh *Agni* ! Kindly put us on a good path and lead us on to a place where all kinds of wealth may be available. Do not look at our faults for we are your children and your worshippers. You are

1. Substances put into fire while performing havans and yajñas are known collectively as 'sāmagrī'.

the Lord of the entire creation and also omniscient etc. etc." Accidentally there was no breeze at that time and the flame of the fire went straight upwards. Many people saw this. On seeing the flame of the fire going straight up, the *Purohit* and all those present thought that God *Agni* had ordered that they should put up their colony at that place. The *Purohit* announced this decision in a loud voice and all men and women shouted cheers for him. Preparations were then made for putting up their colony there. Bamboos and timber were cut in the forest and brought from there. Walls were built with layers of mud and within a week or so huts came into existence. All of them thanked the *Purohit* and God *Agni* because their troubles had come to an end so easily. They had new grazing fields. There were trees and also water. The land was also even and wild animals were also available. In short, all the necessities of life were available there. But as had appeared in the beginning, the land belonged to some wild tribes, who had gone to some far-off country to fight their enemies and had returned. They became surprised when they saw unknown people assembled on their land. They thought of a joint attack. One day when it was early morning and when the Aryans were still sleeping inside their huts, a score or so of these wild people raised their war cries and made an attack. Fortunately, the *Purohit* was wide awake. From the very beginning he had been conscious that some day or the other they would have to meet such attacks from wild people. He immediately took out the vessel of fire, put a lot of *samagri* in it and sprinkled ghee over it and recited some *mantras* and brought the vessel out of his hut. The fire began to burn brightly and all the wild people on seeing the fire were frightened and stopped their war cries. Aryan youngmen also woke up in the meantime and came out of their huts. The *Purohit* shouted out to them and said, "Youngmen, who worship gods! Take out your spears, axes, bows and arrows and be ready.

You have to fight these *Dasyus*[1]. Kill them and put an end to these dog-faced and pot-bellied fellows." And thus the battle began. The wild people had only their nails and teeth to fight with, while the Aryans had their weapons. In a very short time many wild people got wounded and the rest ran away. While the battle was raging, the *Purohit* was praying to gods. "O *Indra*, let your *Bajra*[2] fall upon and destroy these scoundrels who eat without offering oblations. O God *Agni* ! Protect your beloved ones." In the end, Aryans won and the wild people were defeated badly. The *Purohit* was very happy. All men and women fell at his feet and made obeisances to him. Everybody said it was because of the kindness of gods and the kindness of the *Purohit* that they were saved. Some more days passed. The *Purohit* was apparently pleased but in his heart he felt worried that there might be a second attack from the wild people. He therefore advised the members of the community that they should perform a big *Yajna* to please the gods. Preparations for the *Yajna* were started and people made arrangements as desired by the *Purohit*. Whatever things the *Purohit* considered useful and good for himself were offered to the gods. One ox was also sacrificed and some of its meat was offered as oblations to god *Agni* and the rest of it was distributed among the people as sacrament. The *Yajna* ended. Some days later, preparations were again made for a battle and the battle was fought. This was again followed by *Yajna*, and finally the Aryans had absolute control and possession of that land.

222. In short, it was in this manner that under the pressure of circumstances and of procuring the necessities of life,

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1. A term of contempt used by the Aryans for the Aborigines of India. It means 'slave', 'low-born' etc. 2. 'Bajra' means 'thunderbolt'. It is said that this weapon was wielded by Indra and he had it made out of the bones of sage Dạdhīchi.

different kinds of thoughts and beliefs came to be established in the minds of the Aryan Hindus. It is not therefore surprising that one comes across hundreds of such *mantras* in the *Vedas* in which prayers to gods for the protection of children, crops and animals as well as for victory against the enemies are given and in which gods *Agni*, *Indra*, *Varuna*, *Vayu*, *Viśvedeva*[1], *Maitravaruna*[2], Sun etc. have been praised and invoked, because the subject-matter of these *mantras* expresses those thoughts and beliefs which the ancient Aryan Hindus had engrained in their hearts as a result of the experiences gained during their struggle for life and the impressions they had formed on studying Nature through their five knowledge-senses and their intellect. As time passed, their progeny spread throughout Northern India and on being faced with new difficulties in life and on observing unexpected developments of nature, changes took place in their thoughts and beliefs and they continued to grow. Of course, the wild people i.e. the aborigines of Northern India, not capable of fighting with the Aryans, gradually retired to the forests and mountains and began to live there but they could not tolerate the idea that other people should take possession of the land which they had once held. They therefore attacked the habitations of the Aryans at different times and damaged their crops and killed their animals as much as they could and if any Aryan Hindu was found alone in the jungle, they killed him and ate him up. Thus the Aryan Hindus always considered themselves surrounded by dangers and difficulties and their Purohit, who was their natural Leader, knowing that gods were more powerful and resourceful than themselves, was engaged in efforts to learn more secrets about them, please them and have them as their protectors so that with their help the life and property of the members of the community be protected and there may be abundance of eatables. And as, in spite of their offering proper prayers and sacrifices, some times unpleasant and unexpected

1. A particular class of gods. 2. Descended from Mitra and Varuṇa.

conditions and circumstances made their appearance e.g. illness, death, epidemic in cattle, defeat in battle against the enemies etc. they therefore often felt that there must be something wrong in their knowledge about gods and with their efforts to keep them pleased, as a result of which these unpleasant conditions made their appearance. Moreover, as those dear and near ones whom after their death they had buried, burnt or floated down the river appeared to them during their dreams, they believed that man i.e. his spirit lived even after his death. They were thus curious in their hearts to know something about the conditions of their dead dear and near ones and also to find out the arrangements existing in nature for life after death. And gradually when communities spread to different parts of the country and established their ownership over it and different kingdoms were formed and kings began to rule and make laws, they naturally developed greatest respect and devotion for the king of all gods, god Indra. And as guidance in every matter was the function of the *Purohits* and as on account of increased prosperity in the community, their progeny also had increased in numbers and quite a large number of their representatives were generally present in the court of every king so that whenever the kings were free from fighting and hunting etc. they engaged in philosophical and other discussions, the *Brahmans* of those days tried to show their acumen regarding these matters and to win praise and rewards from the kings, they manufactured different kinds of stories which both the king and the people listened to with great faith and accepted as quite true. Thus there are hundreds of such stories in the *mantras* of the *Vedas* in which the *Brahmans* (*Rishis*) of those days have shown their intelligence. As their hearts were as innocent as those of children and devoid of all sense of responsibility, and the spirit of investigation and research of the times of the *Darśanas* and the keen insight into matters of the present time had not

developed till then, they had recourse to great exaggeration whenever they praised or condemned anybody and they made use of ornamental language when they gave expression to their ideas and feelings.

223. Gradually a time came when the struggle for existence became very keen for the Aryan Hindus and as the conveniences of the present times were not available and their intelligence and understanding had not developed fully well, the whole life of the common people was spent in thinking out ways and means to obtain the necessities of life and they could spare no time to delve deep into the reality of spiritual matters. First of all, it was not an easy thing for them to procure the necessities of life and besides this, there were so many other things which kept even the learned among them worried throughout their lives, e.g. anxiety to protect themselves from disease and death, the troubles caused by the erratic behaviour of fire, water, air and lightning and other natural forces, anxiety to gain victory over the enemies, desire for increase in the number of their children and animals, their solicitude to keep their gods and manes pleased, their desire, on hearing about the progress of other communities, to be equal to them, the revolutions and brightness of the moon, the sun and the stars, the rumbling of thunder, the deficiency and excess of rain-fall, change of seasons, attacks by snakes, scorpions, lions and other ferocious animals and the desire to know the secret of rivers, mountains, the earth and the sky. People in general had not the habit of concentrating their attention nor were they capable of expressing their thoughts in consistent language. The result was that when they heard from learned *Purohits* in good and consistent language new thoughts connected with the above problems, they felt over-awed. Why should they argue ? Why should they entertain any doubts ? Just as dry sandy land absorbs rain water at once, similarly, the hearts of the people of those days accepted all sorts of stories very

quickly. If by chance any question arose in the mind of any person regarding the origin of creation, the *Purohit* gave free reins to his imagination and provided some reply or other. There were neither the arts or sciences of the modern times nor was there any system of education. The condition of the people was generally like that of children. Their intellect was like that of a child and their questions and answers were like those of children. But as Providence had vouchsafed stout hearts and powerful minds to this race of the Elect, efforts were made at different places in the country to find out the hidden secrets of Nature and life. Observing that all men and animals were born out of the womb of their mothers and that the performance of functions of the male and female in vegetable life is centrally controlled, leaders of those days began to believe that there was a Divine Power (Goddess of Creation) which gave birth[1] to all gods and supported them. Educated people of modern times may perhaps laugh at this idea of the ancient sages but if the matter is viewed justly, their conception that there was one single *Śakti* or controlling Power was really a wonderful development of the intellect of man. Within some time, this belief spread throughout the race and the acceptance of a Kind Mother as the controller and sustainer of Nature and the creation, who loved all her children, led the people to honour chastity among women and the social position of the ladies was thus considerably raised. At different places, idols[2] of goddess *Śakti*, were installed and people began to respect this goddess *Śakti* more than gods like Indra and the *peepal*,[3] the snake, the river, the mountain and other things in the creation and ultimately this sense of respect for the *Śakti* changed into devotion. In short, first of all the attention of the members of the Aryan race was directed

1. Probably the word अदिति (Aditi) used in the Vedas means this, but many people think that this belief is the discovery of non-Aryans i.e. of those who inhabited India before the coming of Aryans. 2. There was no idol of any god before this. 3. A tree worshipped in India.

towards the phenomena and forces of Nature and then towards the existence of a controller of those forces, the creator of those phenomena, and thereafter the practice of devotion to that *Śakti* was started. Thus after this preliminary preparation, the time came when this race could be taught the first lesson of spirituality.

224. Before describing the spiritual lesson which was taught for the first time to the ancient Aryans, it would be better if the process of preparing them and making them competent to grasp that lesson is described. The Aryan Hindus of those days had become much more civilised as compared to other nations of the world. They had discovered iron and other metals and had succeeded in making simple and useful implements. They had bows and arrows, spears, daggers and axes to meet the enemies and wild beasts. They had domestic animals and beasts of burden, e.g. cows, goats, sheep, horses etc. to provide daily comforts. Besides this, they had implements for ploughing land, for weeding out grass and for harvesting the crops and also household things like pestles, mortars, grinding mills and carts. There were among them well-trained Kshatriyas for the protection of their life and property and there were professional men also who made and used implements. They were fairly well acquainted with the methods of agriculture and with the changes of seasons. They liked to worship Invisible Forces and in their hearts they had the curiosity to know the secrets of Nature. Different kinds of worship and different customs were prevalent in the country. They were fairly well acquainted with the Moon, the Sun, the earth, the sky, fire, water, air etc. and were anxious to establish contact with higher forces of Nature and thereby make their lives better and happier. Their intellect had subdued their animal instincts and they wanted to advance further in the race of life. They had sufficient wealth and

also sufficient leisure and they loved to talk about spiritual knowledge and actually spent much of their time every day in spiritual activity. They understood the importance and value of cleanliness of the body and purity of the heart, of worship, of charity, of service to others and of knowledge both secular and spiritual. In short, they gave many indications that their spirit had awakened.

225. When all this preparation had been made, the laws of Nature so arranged matters that spirits of the status of God, i.e. specially-gifted spirits or spirits within whom spirituality of a high order had developed, should take birth among these people. Accordingly, it so happened and the first True *Rishi*[1] was born in this land of India. Cotton, oil and the lamp were already available in the country. Nature brought all the three together and the Supreme Being lighted the lamp of spirituality by sending a spiritual ray from the spiritual region of *Brahmanda*. For the first time there was real and true light of spirituality in the country, and just as one lamp lights scores of other lamps, hundreds of true *Jnanis*[2] were created by one true *Rishi*. At various places, people began to talk about God of gods, i.e. about *Brahma Purusha*. The true *Rishi* taught them that the energy of that highest God, *Brahma Purusha*, was working within all other gods, viz, *Indra*, *Varuna*, *Vayu* etc. and all these gods were the manifestations of that one Supreme God and that the moon and the sun etc. were luminous because of the light of that *Purusha* and the entire creation was pulsating with life and vitality received from that source. That Supreme God, while abiding at once place, was omnipresent throughout the creation. He had no hands but was supporting the entire creation. He

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1. It is said His name was Brahmā. The word Rishi is said to have been derived from the Sanskrit verb (ऋष्) 'to go' i.e. one who has gone beyond this world. Or perhaps from ṛiś (dṛiś-to see) i.e. one who sees, a seer. The word also means 'ray of light'. 2. Jnānī is one who knows.

had no feet but he was present everywhere and was omniscient. He had no eyes but He could see the entire creation. He was the Spirit of all spirits and the Light of all lights. Just as fire is hidden inside the wood and when the wood begins to burn, it manifests itself, similary, *Brahma* also has two conditions, one latent and the other, kinetic. It is not possible to describe the latent condition of *Brahma* because in that condition He is above and beyond name and form, but in His manifest condition, He assumes Name and Form. His form is like that of the morning Sun i.e. like that of *Savita* and His name is 'OM'. 'O People desirous of attainig spirituality of a high order ! All knots of a man's heart are cut asunder and all illusions are removed when he has had vision of that Lord and those *karmas* and desires which keep man entangled and worry him are destroyed. If you care for His *darśana*, come forward and you will be told the practices i.e. the method which will enable you to reach Him. First of all, remove all dirt from your body, then free your mind from the desires of different kinds and sit down in one corner and concentrate your attention at a particular point in your body and repeat the Holy Name and it would be better if in order to concentrate your attention you repeat in a low voice the following *mantra* and while you repeat it, you should keep its meaning in mind. The *Mantra* is given below:—

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

"Tatsaviturvareṇyam bhargō devasya dhīmahi dhiyō yō naḥ prachōdayāt."

Translation —

We meditate upon the Excellent Spiritual Light of that Supreme Lord *Savita* and may He inspire our intellect !

You should be careful to see that your attention remains fixed on the point which has been indicated to you. On

doing so, first of all your hands and feet will begin to twitch and then you will feel a sort of pull within yourself and all of a sudden a golden light would appear in your forehead. You look at that light. Then you would hear sound coming from above which is produced by the spiritual currents of *Brahma* and pervades the entire creation[1]. You listen to that sound. Then you will feel a violent jerk within and the light and sound would disappear. After some time, you would see a light of red colour and hear the sound 'Om' preceded by the sound of thunder and if you act with patience and firmness, you will have the *darśana* or direct vision of the God of gods, the Brahma Purusha. Apparently this head of yours is the place where your sense-organs, viz, eyes, nose and ears and intelligence are located but in reality it is the temple wherein stays the ray of that Supreme Lord, God of Gods and where constantly the sounds of bell and conch etc. are resounding and the flame of *Jyoti* is always visible and where *Arti* is going on day and night. Gods like *Indra*, *Varun*, *Vayu*, Moon, Sun are all the creation of *Brahma Purusha* and all are subordinate to Him. You should from now onwards worship this God of Gods. If you succeed in pleasing Him, you will find an abode in *Brahma Loka*. There is neither moon or sun nor is there any trace of fire but still there is light. That is the region of greatest happiness. On reaching there, hunger, thirst, disease and death would not affect you and your bodies would be extremely subtle and luminous. Your happiness would be of a very high order and your life would be very comfortable. In short, this is the spiritual lesson which the Aryan Hindus got for the first time[2] and it is that source from which the Stream of Sanatan Dharma began to flow for the first time.

226. On hearing about the existence of *Brahma*

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1. For this, please refer to Rig-Vida Sūkta 125, Maṇḍala 10 and Atharva-Veda, Sūkta 30, Kāṇḍa 4, i.e. the Vāgāmbhṛiṇī Sūkta, the meaning of which has been explained in para 38 of Part I of Yathārtha Prakāśa.
2. This every Satsangi respects and honours from his heart.

Purusha and His attributes as well as about the spiritual life in *Brahma Loka*, those people, who were yearning to know the secrets of the Creator and to enjoy spiritual life, felt satisfied and thousands of persons, among whom there were many kings and also many spiritually-advanced individuals, gave up the worship of gods and resorted to internal practices pertaining to the worship of *Brahma Purusha*. But this change became intolerable for the *Purohits*, the great protagonists of the worship of gods, who had begun to be addressed as Brahmans by then. When these *Purohits* found that they were very weak and insignificant as compared to the true *Rishis*, their egotistic mind became extremely upset. They discussed the matter among themselves at many places and decided to put in a joint effort against the teachings of true *Rishis*. They resorted to various treacherous means to gain their object. They concocted many stories which were opposed to reason and a religious war was started in full force against the new movement. True *Rishis* and those who believed in the new movement met their attacks with determination. Those who believed in hearsay and depended upon such things, could not dare to face openly those whose inner eye was open, but they were bent on maintaining their superior worldly position. They had neither real knowledge nor had they any control over their minds. They therefore descended to such low tactics as concocting false stories etc. But these false stories could produce no effect as against the comforting discourses of true *Rishis*. In the end, they worked up a new fetish, that of the *Yajnas*, and began to propagate with great vehemence the benefit of the *Yajnas*. They fixed separate *Yajnas* for the achievement of each worldly and spiritual object and because it was claimed that the benefit of these *Yajnas* would be available in Heaven, there was no occasion for any person to test the veracity of these claims. As those simple people loved a life of pleasures and enjoyments in Heaven more than a spiritual life in *Brahma Loka*, the people

were deceived this time and the position of the Brahmans was established firmly. *Rishis*, who had the knowledge of *Brahma* had composed some *mantras* in praise of their Deity the *Brahma Purusha* and as prayers addressed to Him. The Brahmans also composed hundreds of *mantras* in praise of gods and repeated those mantras with great pride on the occasion of *Yajnas*. Besides, they introduced such complexities and ostentacious details in the performance of *Yajnas* that the superiority of the *Yajnas* was easily established in the minds of the people and they began to believe that the *Yajnas* were the most appropriate means for attaining happiness in the world and hereafter. After some time those true *Rishis*, who had incarnated on this earth with the object of conveying the Message of *Brahma Purusha* and of teaching the internal practices for attaining the vision of *Brahma Purusha* departed from this world on the completion of their mission and their capable disciples continued the arrangement of their spiritual teaching with the result that after a short time there were two streams of religion flowing in the country—one of the streams pertained to the worship of *Brahma* and the internal practices connected with it and the other pertained to the worship of gods and the performance of *Yajnas* connected with that worship. After the lapse of some more time, however, a third stream came into existence as a result of the commingling of the two streams mentioned above and in this new current there was ample scope for the people of both the above classes, but as performance of internal practices results in great restraint over the mind and it feels injured, and only true *Paramarthis* and devoted worshippers of the Lord can put up with this condition, the result was that a time came when the movement of devotion to *Brahma* became weak, and *Yajnas* and blind faith and misguided beliefs and ideas possessed the minds of the members of the Hindu community as is apparent from a study of the *Brahmanas*. However, as has already been stated in the previous pages, true *Rishis* again made their advent on this earth after some

time and the new teachings contained in the *Upanishads* which tended to develop spirituality and to show the right path and also to remove the effect of the hypocritical teachings of the *Brahmans* pertaining to *Yjanas* etc. spread in the country and the stream of the ideas and beliefs pertaining to the worship of *Brahma Purusha* began to flow with renewed force once again. Those people, however, whose livelihood depended upon the income they derived from the performance of *Yajnas* could not sit idle. They adopted new ways and by inventing the *Tantric*[1] system misled the people so completely and put them on such a wrong track that when true *Rishis* departed, not only the worship of *Brahma* but even the system of *Yajnas* ceased to exist. The result was that the people who loved worldly objects and enjoyments repeated the name of *Brahma* with their lips and performed *Yajnas* merely for show, but in reality became lovers of magic and fetish and worshippers of ghosts, evil spirits and smaller gods and goddesses. Thus there was a confusion of religious thoughts and beliefs in the country. As the work of keeping religious beliefs in tact had been entrusted to the Brahmans whose number in the country was quite large, the result was that schools were opened at different places and the management of the schools was entrusted to Brahmans and teachings pertaining to particular sects were imparted in these schools. And just as at one time thousands of *mantras* were composed in praise of gods as against a few hundred *mantras* pertaining to the worship of *Brahma* which true *Rishis* had composed, similarly scores of spurious and false *Upanishads* and other books were written now as against the few *Upanishads* of the True *Rishis* and selfish people, in order to gain their selfish ends, interpolated

1. 'Tantric' system refers to the system or mode of practices prescribed in the 'Tantra Śāstra'. The Tantra Śāstra refers collectively to the books of Vāma Mārga. Vāma Mārga was originally a different way of Yōga praetice for spiritual development, but later on it degenerated into obscene and indecent practices.

in the teachings of the *Rishis* dirty things opposed to moral principles and thus arranged for the destruction of the spiritual teachings of the *Rishis*, i.e. of the true Sanatan Dharma. The description of *Vamdevya Śama* in *Chhandogya Upanishad*, *Prapathaka* 2, *Khand* 13, may be perused as an illustration of such interpolation. It is stated therein:—

"वामदेव्य साम मिथुन (जोड़े) में प्रोया हुआ है (१)। वह जो इस प्रकार इस वामदेव्य को मिथुन में प्रोया हुआ जानता है वह मिथुनी होता है (जोड़े वाला होता है, विरह के दुःख का भागी नहीं होता), मिथुन से प्रजा वाला होता है। सारी आयु को पहुँचता है। उज्ज्वल जीना जीता है, महान् होता है प्रजा से और पशुओं से और महान् कीर्त्ति से। इस उपासना का यह व्रत है कि किसी औरत को न छोड़े। (२)"

"Vāmadevya Sāma mithun (jōṛe) men prōyā huā hai (1) Voh jō is prakār is Vāmadevya kō mithun men prōyā huā jāntā hai, mithunī hōtā hai (jōṛe wālā hōtā hai, virah ke dukh kā bhāgī nahīn hōtā), mithun se prajā wālā hōtā hai. Sārī āyu kō pahunchtā hai. Ujjval jīnā jītā hai, mahān hōtā hai prajā se aur paṣhuōn se aur mahān kīrti se. Is upāsnā kā yeh vrat hai ke kisī aurat kō na chhōṛe. 2."

Translation—

The *Vamadevya*[1] *Sama*[2] is interwoven with pairing i.e. copulation. (1) He who considers this *Vamadevya* as interwoven with copulation becomes one of the pair cohabitting, i.e. he has not to suffer pangs of separation and from every act of cohabitation he gets children. He has long age. He leads a pure life. He is great in his children, in his animals and in the good name that he earns. The vow that one has to take in this worship is that one must not leave any woman[3]. (2)

1. Coming down from Ṛishi Vāmadeva. 2. Sāma or Sāman is one of the four kinds of Vedic compositions, intended to be chanted. 3. Obviously this is the basis of Vāma Mārga. Some Paṇḍits have interpreted the words 'any woman' by saying that he should not leave any one of his wives because of her lack of beauty and other faults etc. They have thus tried to solve the difficulty. (Vide translation by Pt. Raja Ram.) Only the last line of No. 1 is quoted here as the preceding portion is not fit to be quoted.

And Chapter 6, *Brahmaha* 4 of *Brihadaranyaka Upanishad* may also be perused wherein the method for getting children who may know and understand the *Vedas* has been described.

और जो यह चाहे कि मेरे पुत्र पण्डित, नामवर, सभा में जाने वाला (सब की भलाई में शरीक होने वाला) लोगों के दिलपसन्द वाणी बोलने वाला पैदा हो जो सारे वेदों को जाने और पूरी उम्र भोगे, तो वह (खाविन्द व बीवी दोनों) जवान बछड़े या उम्र रसीदा साँड़ के गोश्त व चावलों से तैयार किया हुआ मांसौदन (पुलाव) घी डालकर खाएँ। ऐसा करने से वह ऐसी औलाद पैदा करने के क़ाबिल होंगे। (१८) (पृष्ठ ३५३, हिन्दी अनुवाद, पंडित राजाराम का)

"Aur jō yeh chāhe ke mere putra paṇḍit, nāmvar, sabhā men jāne wālā (sab kī bhalāyee men sharīk hōne wālā), lōgon ke dilpasand bāṇī bōlne wālā paidā hō jō sāre Vedōn kō jāne aur pūrī umr bhōge, tō voh (khāvind va bīvī dōnōn) javān bachhṛe yā umar rasīda sānḍ ke gōsht va chāvalōn se tayyār kiyā huā mānsaudan (pulāv) ghee ḍāl kar khāyen. Aisā karne se voh aisī aulād paidā karne ke qābil hōnge." (18)

(Pṛishṭh 353, Hindi Anuvād by Pandit Raja Ram).

Translation —

And if a man wishes that his son may be a scholar and a famous man, a public man whom people like to hear and a great speaker, a man who knows the *Vedas* and who may live the full span of life, the couple should prepare *Pulao* rice mixed with meat of a young bull or the meat of an aged bull and put in ghee in it and then take it. They will succeed in getting such a son.

The *Pandits* of Arya Samaj changed the meaning of the word '*Mansaudan*' and thus tried to escape criticism but in the *Upanishads* not only the word '*Mansaudan*' which means "cooked rice mixed with meat" has been used but the words "*Auksha*" i.e. the meat of a young bull and "*Arshabha*" i.e. the meat of a fully grown-up bull have also

been used. It is thus clear that there is no occasion for giving any other interpretation to it. Swami Ṡankarāchārya has written the following commentary on this statement of the *Upanishad*:—

> मांसमिश्रौदनं मांसौदनम् । तन्मांसनियमार्थमाह—औक्षेण वा मांसेन । उक्षा-सेचनसमर्थः पुंगवाः तदीयं मांसम् । ऋषभः ततोऽप्यधिकवयाः, तदीयम् आर्षभं मांसम् ।
>
> Mānsamiśraudanam mānsaudanam. Tanmānsaniyamārthamāha-Aukshena vā mānsena. Ukshā-sechanasamarthaḥ pungavāḥ, tadīyam mānsam. Ṛishabhaḥ tatō apyadhikavayāḥ, tadīyam ārshabham mānsam.

Translation—

The word "*Mansaudana*" means "cooked rice mixed with meat". Now in order to prescribe the kind of meat, i.e. to determine which meat is to be used, it is stated that the meat should be of *Uḳsha*. The word *Uḳsha* refers to that young bull which is sufficiently developed to produce issues and the word *Rishabha* refers to a bull older than *Uḳsha* and meat of this latter bull is known as *Arshabha*.

Swami Ṡankarāchārya admits, without entertaining the least doubt, that instructions have been given in the above for taking meat mixed with cooked rice. Accordingly, Anandgiri writes, while commenting on the *Bhashya* of Ṡankarāchārya, that here the use of meat has been prescribed keeping in view the needs of the country and the time to which it refers.

In short, there were thousands of sects in the country. Every sect had its own *Purohit* at its head and this head of the sect had his own *Veda*, his own *Brahmanas* and his own *Upanishads*. Instead of one, the *Vedas* also later on were four, and the number of the *mantras* in these *Vedas* was as large as 19 to 20 thousands and there were more than a thousand *Śaḳhas* and for every *Śaḳha*, a separate *Brahmana*,

a separate *Nirukta* and a separate *Nighantu* were produced. The result was that it became impossible for any Arya Hindu of ordinary intelligence to know what true Sanatana Dharma was taught by the *Rishis* and the true and unalloyed spiritual teaching for propagating which *Jivas* of the status of of gods and *Rishis* of *Brahma Loka* had to come down to this earth and assume physical form, was hidden and concealed below the dirt and dust of the hypocritical and unfounded beliefs which self-interested persons and scoundrels had kicked up. It should be considered that if the *Vedas* were revealed by God in the form in which they are available now and no man has interpolated anything in them, how could such dirty, filthy, uncivilized and irrational things have been included in them as are found in them these days and examples of which have been quoted in the preceding pages and how could the same *mantras* have been repeated twice or thrice in the same *Veda* and why is there repetition of so many *mantras* of the *Rig* and *Yajur Vedas* in the *Sama* and *Atharva Vedas*? Vedic Muni writes in the first part of his book 'Vedasarvasva' that the *Rig-Veda* contains 10440 *mantras*[1], the *Yajur-Veda* 1975 *mantras*, the *Sama-Veda* 1549[2] and the *Atharva-Veda* 5977 *mantras*, and thus the total number of the *mantras* in all the four *Vedas* comes to 19,941. But only 1000 *mantras* of the *Yajur-Veda*, 78 of the *Sama-Veda* and 600 of the *Atharva-Veda* are new and the rest have been taken either from the *Rig-Veda* or from other *Vedas* (vide Pages 67, 152, 177 and 109 of Vedasarvasva). Krishna Dvaipayana has written in his famous book, Mahabharata (Ādi Parva, Chapter 63) that he edited the *Vedas* in 4 parts. The original *ślokas* are given below :—

पादापसारिणं धर्मं स तु विद्वान् युगे युगे।
आयुः शक्तिं च मर्त्यानाम् युगावस्थामवेक्ष्य च। ८७

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1. According to the present text. 2. As investigated by Pt. Shiv Shankar.

ब्रह्मणो ब्राह्मणानां च तथा अनुग्रहकाङ्क्षया ।
विव्यास वेदान् यस्मात् स तस्माद् व्यास इति स्मृतः । ८८

Pādāpasāriṇam dharmam sa tu vidvān yuge yuge,
Āyuḥ śaktim cha martyāṇām yugāvasthāmavekshya cha. 87
Brahmaṇō Brāhmaṇānām cha tathā anugrahakāṇkshayā,
Vivyāsa Vedān yasmāt sa tasmād Vyās iti smṛitaḥ. 88

Translation —

In every age one quarter of *Dharma* is destroyed[1]. Knowing this and also taking into consideration the age of man, his strength and the circumstances of the *Yugas* and in order to benefit the *Brahmans* and to protect the *Vedas*, Krishṇa Dvaipayāna edited the *Vedas* in four parts and this is why he has been called *Vyasa*[2] also.

In this connection the following *Śloka* of the *Vishnu Purana* also deserves attention :—

वेदमेकं चतुर्भेदं कृत्वा शाखाशतैर्विभुः ।
करोति बहुलं भूयो वेदव्यासस्वरूपधृक् ॥

Vedamekam chaturbhedam kṛitvā śākhāśatairvibhuḥ,
Karōti bahulam bhūyō Vedavyāsasvarūpadhṛik.

Translation —

The *Veda* was one but *Veda Vyasa* divided it into four parts and created hundreds of its *Śakhas*.

This *Śloka* has been quoted in the dictionary 'Śabdārtha Chintāmani' published from Udaipur while discussing the meaning of the word '*Veda Vyasa*'.

227. The difficulty now is how to determine what

1. It is believed that 'Dharma' (conceived as having four feet in its perfect form in the beginning) lost one foot after each Yuga (Sat Yuga, Treta etc.) so that now in Kala Yuga it has only one foot left. 2. The word 'Vyāsa' which has been very commonly used for Kṛishṇa Dvaipāyana means an 'Editor'.

changes and additions and alterations had taken place in the text of the *mantras* of the *Vedas* and in their number before *Vyasa* started editing them and to what extent did *Vyasa* succeed in collecting and arranging the *mantras* composed by True *Rishis*. It is very possible that when the *mantras* of the *Vedas* were collected in the time of *Vyasa*, *mantras* composed by *Brahmans* may also have been included in them along with the sacred *mantras* of the true *Rishis* just as *śabdas* of many *Mahatmas* and devotees and even the compositions of the disciples (belonging to Dom[1] caste) of the Gurus were included in the *Holy Granth* of the Sikhs in addition to the authoritative compositions of the Sikh *Gurus*, when it was compiled. The study of the Mahābhārata makes it clear that Vyasa was a believer in Lord Krishna, considered Him to be an incarnation of *Para-Brahma* and also believed that devotion to Lord Krishna was superior to the worship of all other gods so much so that some people suspect that Vyasa wrote the Mahābhārata merely because he wanted to spread the religion of the worship of and devotion to Lord Krishna. It is correct that he had regard and respect for the *Vedas* but at the same time, (as has been shown in the preceding pages by reference to the extracts of the Bhagwad Gita) he believed that the *Vedas* contained only the knowledge pertaining to the three *Gunas* and that a person who keeps himself engaged in the performance of *Yajnas* etc. taught in the *Vedas* would not be able to attain the true region of *Para-Brahma* or the region of true salvation but would go on taking birth after birth within the region of the three *Gunas*. One is therefore obliged to doubt whether *Vyasa* who believed as above ever cared to make any research regarding the *mantras* of the *Vedas* and it is not impossible that whatever *mantras* he was able to get in manuscript and

1. 'Dōm' is the name of the caste of scavengers in north India. In the Punjab, they go from place to place singing songs and thereby earning their livelihood. Some members of this class had become devoted disciples of the Sikh Gurus.

in any form were arranged by him in four parts of the *Vedas* and perhaps this is the reason why some *mantras* have been repeated in more than one place in the same *Veda*, and there are *mantras* of the *Rig-Veda* in *Yajur*, *Sama* and *Atharva-Vedas* and *mantras* of *Rig* and *Yajur-Vedas* in the *Sama* and *Atharva-Vedas* and there are hundreds of superfluous and irrelevant *mantras* included in all the four *Vedas*.

228. Anyway, after the appearance of the *Upanishads*, the teachings of the *Tantra Śastra*[1] became very popular and after some time *Grihya Sutras*,[2] *Darśana Sutras*[3] and *Smriti Śastras*[4] held the field, and ultimately, came the period when study of the interesting stories and ancedotes of the *Puranas* and of the philosophies which emphasized oral discussion and debate became very popular. At one place the stories of the Ramayana were read and at another, of some *Purana* and at one place *Samkhya Darśana* was taught and at another *Nyaya Darśana* and similarly, at one place, the worship of Lord *Śiva* was being done and at another that of god *Vishnu* and if the worshippers of Rama were found in large numbers in North India, the worship of *Vishnu* and *Śiva* was popular in South India and Bengal. In short, there were thousands of sects and groups. There were idols in every house, there were temples in every village, and on the top of every high mountain there was some holy temple and on the banks of every big river there were some *Tirthas* or holy places. The faith of the people was so shaky that whenever even the slightest difficulty

1. Vide Note 1 on page 121 2. Vide Note 1 on page 99. 3. 'Darśanas' is the name given to the six systems of Indian Philosophy, i.e. Yōga Darśana, Sāmkhya Darśana, Nyāya Darśana, Vaiśeshika Darśana, Pūrva Mimānsa Darśana and Vedānta Darśana. 4. The word स्मृति (Smṛiti) is from Sanskrit verb स्मृ (Smṛ) 'to remember'. Ancient Hindu religious literature is divided into two classes, 'Śruti' 'that which was revealed or was heard from sages' and 'Smṛiti' 'that which was remembered'.

was encountered or any strong worldly desire overpowered their hearts, the helpless people worshipped all kinds of gods and goddesses, ghosts and evil-spirits. Worldly desires had such a strong hold over the people that they had become quite indifferent to the worship of *Brahma*. As a result the condition of the Sanatana Dharma which was started by true *Rishis* became quite delicate through lapse of time, but as it was the pleasure of the Supreme Father to protect it, Lord Krishna incarnated Himself at that critical time. When the proper time came, He was instrumental in the death of many rogues and by bringing about the war of Mahābhārata, He re-established among the people the worship of *Para-Brahma*, and through His unceasing efforts the stream of true Sanatana Dharma began to flow majestically once again. However, when Lord Krishna departed from this world and returned to his own Region, foolish friends and clever enemies of Sanatana Dharma and the supporters of other religious beliefs again misguided the innocent people by compiling many *Puranas* and by popularizing the system of animal-sacrifices and magic, fetish etc. Intelligent and educated people of the country applied themselves to the study of the subtler ideas of the *Darśanas* and when Jainism and Buddhism had been founded, many people turned their attention towards the attractive teachings of these religions, while in the sphere where the *Brahmans* predominated, the meaning of the word *Brahmacharya*[1] was taken as 'remaining unmarried' and meaning of the word '*Brahmavarchas*'[2] as listening and telling of stories and anecdotes' and of '*Brahmajivan*'[3] as 'engaging in discussion and external contemplation'.

229. On the one hand, degradation had thus set in in

1. True Brahmacharya means application of one's mind to meditation of Brahma. It is observed all through life with a view to attaining spiritual progress. 2. One who has experienced the illuminating glory of Brahma within himself. 3. One who lives a life dedicated to devotion and service of Brahma.

the religious atmosphere of the country and on the other, princes and potentates of the country, under the influence of their desire for indulging in worldly pleasures and enjoyments, had fallen a prey to envy and rivalry and had begun to indulge in mutual quarrels and bickerings and in activities for the destruction of each other as a result of which great revolution had taken place in the political condition of the country. The Supreme Being had, however, willed the welfare of the Aryan race and of India and as such, on the one hand, Mohammedan armies which fought for the sake of religion and sacrificed themselves in support of the idea that there is only one God, started their attacks, as a result of which the pride of princes and potentates of India was crushed and the bad *samskaras* of wrong teachings were removed and on the other hand, Saints and *Mahatmas* like Kabir Sahab, Paltu Sahab, Jagjivan Sahab, Nanak Sahab etc., began to incarnate themselves to re-enliven Sanatana Dharma. Gradually a time came, when on the establishment of peace in the country, the Sanatana Dharma put on the bright garb of the Religion of Saints and the Devotion of *Sat Purusha*, the Creator of *Para-Brahma*, received a great impetus. Thereafter came the period of the British rule and when arrangement for religious freedom had been made and people in large numbers had become fit to understand high spiritual secrets, the incarnation of the Supreme Being Merciful Radhasoami took place and the spirits which had remained separated from the Supreme Being for ages gathered in His Holy Feet and began to take lessons in unalloyed devotion and pure spiritual teachings. When devotees in large numbers became capable of having internal spiritual experience after having performed internal spiritual practices, the light of pure spirituality and true Sanatana Dharma once again began to shine much more brightly and with greater splendour than before. Readers should now themselves decide how far, under these circumstances, the fighting of the followers of Sanatana Dharma, Arya Samajists and Sikhs among them-

selves or their determination to oppose the Radhasoami Faith in the belief that the teachings of Merciful Radhasoami are opposed to Sanatana Dharma, the Sikh religion and the *Vedas*, are justified and resonable.

230. It is admitted without the least hesitation that whatever has been written above about the Hindus of the past in connection with the investigation about the Sanatana Dharma is mostly based on our own ideas in the matter but at the same time it is asserted with confidence that those ideas are not merely a product of the flight of our imagination. Every Hindu knows that the *Gayatri mantra* contains the essence of the teachings of the *Vedas* and the word 'OM' is the essence of the *Gayatri mantra* and whosoever had an opportunity to repeat this *mantra* internally or to repeat the word 'OM' in a proper manner must necessarily testify to the view that the recitation of the *Gayatri mantra* and the repetition of the word 'Om' confer a very special benefit on those who do so. Similarly, those Great Personalities who are acquianted with the internal regions and who have the experience of spirituality of those higher regions with which the word 'Om' is connected, would most certainly uphold that this sacred name 'Om' has not been considered entitled to be called a 'Holy Name' because it has been made up of the 3 letters 'a' (अ), 'u' (उ), 'm' (म्) but because by methodical repetition of this word within oneself a particular kind of vibration is produced in the inner *Chakras* as a result of which not only is the devotee enabled to awaken his spirituality of the Region of *Brahma* and the regions below it but the devotee is also enabled to have the *darśana* of the *Maya Śabal*[1] form of *Brahma*. The light of *Maya Śabal Brahma* has been described in the *Vedas* and the *Upanishads* as resembling the light of the morning sun and if you look up any authoritative Sanskrit dictionary, you will find that the word '*Savita*' means the rising morning sun. Before the

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1. The Form of Brahma which is not free from Māyā or matter.

achievement of the *darśana* of *Maya Śabal Brahma*, the spirit of the devotee has to pass through the region which has golden light and the light of this region is so attractive and charming that the devotee, on establishing contact with the region, begins to think of staying in that region for ever. And inspite of the teachings of the Satguru to the effect that it is only a lower region of the creation, the devotee feels impelled by the desire of staying in that region and merging in the light of the region and when on getting internal instructions, he desires to go beyond that region, he finds himself in an extremely helpless condition. On getting help from unknown quarters, his spirituality increases to some extent and the devotee wants to get out of the entanglement of the *Jyoti* and begins to pine for the *darśana* of *Brahma Purusha*, the Lord of the Three Regions. Readers may just look into the meaning of the *mantras* referred to below and see how far the description given therein tallies with that given above :—

(۱) سنہرے رنگ کے برتن یا ڈھکنے نے ستیہ (برھم) کا منہہ چھپا رکھا ھے - یعنی سنہرے رنگ کا پردہ میرے اور برھم کے سوروپ کے درمیان حایل ھو رھا ھے - اے پوشن (پرکاش سوروپ برھم) ! (کرپا کرکے) یہ ڈھکنا (پردہ) دور کر دیجئے تاکہ مجھے ستیہ دھرم (جگت کے سچے آدھار) کا درشن پراپت ھو -

(ایشوپنشد منتر ۱۵)

(1) Sunahre rang ke bartan yā ḍhakane ne Satya (Brahma) kā munh chhipā rakkhā hai, yānī sunahre rang kā pardā mere aur Brahma ke svarūp ke darmyān hāyal hō rahā hai. Ai Pūshan ! (Prakāśa-Svarūpa Brahma) (kirpā karke) yeh ḍhakanā (pardā) dūr kar dījiye tāke mujhe Satya Dharma (Jagat ke sachche ādhār) kā darśana prāpta hō. (Iśōpanishad Mantra 15)

Translation —

1. The vessel or cover of golden colour has concealed the face of Truth (*Brahma*). In other words, the curtain of the golden colour which lies between the devotee and the form of *Brahma* acts as

an obstruction. *O Brahma!* Mercifully be pleased to remove this cover so that I may be able to get the *darśana* of the Form of Truth, i.e. of the real support of this creation, the *Brahma*[1].

(۲) مجھے ایسے مہان پرش کا درشن پراپت ھے جس کا رنگ
سورج کا مشابہ ھے اور جو اندھیرے کے پار ھے یعنی جس کے
راستہ میں اول اندھیرا آتا ھے - اس پرش کا درشن حاصل ھونے
ھي پر انسان جنم مرن کے چکر سے چھوٹتا ھے - اس کے سوا کوئي
دوسرا راستہ نہیں ھے - (شویتاشوتر اپنشد ۳۰۸)

(2) Mujhe aise mahān Purusha kā darśana prāpta hai jiskā rang sūraj ke mushābah hai aur jō andhere ke pār hai yānī jiske rāste men avval andherā ātā hai. Us Purusha kā darśana hāsil hōne hī par insān janam maran ke chakkar se chhūṭatā hai. Iske sivā kōyee dūsra rāstā nahīn hai.

(Śvetāśvatara Upanishad 3-8).

Translation —

2. I have had *darśana* of that Great Purusha Whose colour is like that of the Sun and Who is beyond darkness i.e. one has to pass through darkness while going to Him. On getting the *darśana* of that *Purusha*, man gets freedom from the cycle of births and deaths and there is no other way except this[2].

(۳) سارے وید جس پد کا بیان کرتے ھیں اور سارے تپسوي
جس کی مہما بیان کرتے ھیں اور جس کی خواھش کرکے برھم چریہ

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1. The original Sanskrit text is :—

हिरण्मयेन पात्रेण सत्यस्यापिहितम् मुखम् ।
तत्त्वम् पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

Hiraṇmayena pātreṇa Satyasyāpihitam mukham,
Tattvam Pūshannapāvṛiṇu Satyadharmāya dṛishṭaye.

2. The original Sanskrit text is :—

वेदाहमेतं पुरुषं महान्तमादित्यवर्णम् तमसस्परस्तात् ।
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यते अयनाय ॥

Vedāhametam Purusham mahāntamādityavarṇam tamasasparastāt,
Tameva viditvā atimṛityumeti nānyaḥ panthā vidyate ayanāya.

اختیار کیا جاتا ھے وہ پد مختصر میں بتلاتے ھیں - وہ اوم ھی ھے۔
(کٹھوپنشد ۲—۱۵)

(3) Sāre Veda jis pada kā bayān karte hain aur sāre tapasvī jis kī mahimā bayān karte hain, aur jiskī khwāhish karke Brahmacharya ikhtiyār kiyā jātā hai, voh pad mukhtasir men batlāte hain—Voh 'Om' hī hai.

(Kathōpanishad 2-15).

Translation —

The Region which is described by all the *Vedas* and which is praised by all those who perform penances and for the achievement of which people observe the vow of celibacy, is briefly described here. It is the Region of 'Om'[1].

In face of these statements of the *Upanishads* our ideas regarding the *Gayatri Mantra* and the word 'Om' that the first *Rishi* who had the vision or *darśana* of *Brahma* had taught about this same Region and the word 'Om' and that the true Sanatana Dharma began with the teachings that they gave, does not stand in need of any further proofs.

231. There is no need of giving any references and authorities in proof of those various activities of the Brahmans in which they engaged in opposition to the True *Rishis*. In para 156 of volume I of this book, *mantras* of the *Vedas* quoted from the *Sukta* '*Brahman* kī *Gau*', would show how these Brahmans threatened the True *Rishis* in order to establish their superiority. It is written in *Śatapatha Brahmana* (2-2-2-6) that "gods are of two classes, viz, those who live in the sky and the others, who live on this earth. The gods who live on this

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1. The original Sanskrit text is :—

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत् ते पदं संग्रहेण ब्रवीमित्येतत् ॥

Sarve Vedā yatpadamāmananti tapānsi sarvāṇi cha yadvadanti,
Yadichchhantō brahmacharyam charanti tat te padam sangraheṇa bravīmityetat.

earth are Brahmans". Similarly it is stated in *Kathopanishad* (1-8) that "the fool in whose house a Brahman remains hungry is deprived of hopes and expectations, friendship and cheerfulness, good actions and their results, children and cattle". In other words, it appears as if God grants children and animals and other worldly things of happiness to people so that they should use them properly and their proper use is that whenever any Brahman comes to their place, he should be honoured and provided with comforts to the best of one's ability and his pleasure achieved. The teaching of ancient scriptures in connection with the hospitality and service rendered to the *Vratya* mentioned in para 72 of Part II of Yathārtha Prakāśa is also probably due to this.

Now remains the question as to whom spiritual knowledge or *Brahma Vidya* was conveyed for the first time in the beginning of the creation. In this connection the *Brihadaranyaka* and *Chhandogya Upanishads* contain statements that the *Brahman Rishi* Gautama Āruni who was the *Guru* of Yājnavalkya learnt *Brahma Vidya* from the Kshatriya King Pravāhana Jaibali of the *Panchalas*. It is also stated there that the king clearly stated that prior to that time no Brahman had been blessed with that knowledge. *Brihadaranyaka Upanishad* (6-2) and *Chhandogya Upanishad* (5-3-7) may be referred to. It is stated in the *Kaushitaki Upanishad* that Āruṇi was the disciple of king Chitra *Gargyayani* also. It is also stated that *Gargya* who was a very proud Brahman learnt *Brahma Vidya* by sitting at the feet of King Ajātśatru of Kāśi. In short, many old *Upanishads* testify that *Brahma Vidya* or spiritual knowledge was first of all received by Kshatriyas and only at a later period it became available to Brahmans.

23?. Sir Radhakrishnan writes in his book (The Philosophy of the *Upanishads*) at page 22 :—

"The emphasis on sorrow is sometimes interpreted

as indicating an extravagant pessimism on the part of the Indian *Rishis.* It is not so. The religion of the *Vedas* certainly was more joyous, but it was a lower form of religion, where thought never penetrated beneath the husk of things. It was a religion expressing the delight of man at being in a world full of pleasures. The gods were feared and also trusted. Life on earth was simple and sweet innocence. The spiritual longing of the soul rebukes light-hearted joyousness and provokes reflection on the purpose of man's existence."

Again at page 23 it is stated :—

"At the stage of life represented by the Brāhmaṇas, the simple religion of the *Vedic* hymns was one of sacrifices. Man's relations with the gods were mechanical, a question of give and take, profit and loss. The revival of sprituality was the need of the age immersed in formalism. In the *Upanishads* we find a return to the fresh springs of spiritual life."

What he has written in his book at page 20 is also worth quoting. It is stated :—

"The advance of the *Upanishads* on the *Vedas* consists in an increased emphasis on the monistic suggestions of the *Vedic* hymns, a shifting of the centre from the outer to the inner world, a protest against the externalism of the *Vedic* practices and an indifference to the sacredness of the *Vedas.*

Amid all the confused ferment of *Vedic* devotions a certain principle of unity and comprehension was asserting itself. In some hymns the conception of a single central power was actually formulated. The *Upanishads* carry out this tendency. They recognise only one spirit—almighty, infinite, eternal, incomprehensible, self-existent, the creator, preserver and

destroyer of the world. He is the Light, Lord and Life of the universe, one without a second, and the sole object of worship and adoration. The half-gods of the *Vedas* die and the true God arrives."

233. In the Hindi translation of 'Shrimad Bhagvad Gita Rahasya' of Lokmanya Bal Gangadhar Tilak some light has been thrown at the end of the book on the subject of the sacred books of the Hindu religion, under the heading 'Brief Note on the Hindu religious books'. The purport of the paragraph from the book Gita Rahasya referred to above is given below in Urdu for the information of the readers :—

'ہندو مذہب کے اصلی گرنتھوں میں بلحاظ عزت و قدامت
وید گراں پایہ و اولین ہیں اور سنگھتا - براہمن و اُپنشد کا اُس
(وید) میں شمار کیا جاتا ہے یگیہ وغیرہ سے متعلق کرم کانڈ اور
پرمارتھ یعنی مذہب سے متعلق گیان کانڈ ان دونوں کی جڑ انہیں
تینوں کے اندر موجود ہے مگر گیان کانڈ کی عمارت کا اصلی ستون
اُپنشد ہیں - ہندو دھرم کی شریعت کا بیان سمرتیوں میں پایا
جاتا ہے مگر اُن کا دارومدار گرهیہ سوتروں پر ہے - گرهیہ سوتروں
کے علاوہ اور بھی سوتر گرنتھ (وہ کتابیں جن کے مضامین سوتروں
کی شکل میں لکھے ہیں) ہیں لیکن ان کا مذہبی معاملات سے
تعلق نہیں ہے بلکہ دنیا کی پیدایش کے متعلق قدیم زمانہ سے
جاری انواع اقسام کے فلسفہ سے ہے - یہ انواع اقسام کا فلسفہ ہی چھہ
درشنوں کے نام سے مشہور ہے - گوتم کا نیائے شاستر کناد کا
ویشیشک شاستر - جیمنی کا پورومیمانسا بادراین کا ویدانت
یا برهم سوتر - پتنجلی کا یوگ درشن وغیرہ چھہ درشنوں کے نام
ہیں - لیکن چھہ درشنوں کے علاوہ اور بھی کئی سوتر گرنتھہ
ہیں مثلاً پانڈی سوتر - شانڈلیہ سوتر - نارد سوتر وغیرہ -
مورتی پوجا کے دخل سے پاک قدیم و خالص روحانی ویدک دھرم
میں ردو بدل ہونے پر دیوتاؤں کی پرستش کا رواج قائم ہوکر
پرانوں کا جنم ہوا - مہابھارت و راماین پران نہیں ہیں بلکہ
تواریخی کتب ہیں۔" وغیرہ

"Hindu mazhab ke aslī granthōn men balihāz izzat va qadāmat Veda girānpāyah va avvalīn hain aur Samhitā, Brāhmaṇa va Upanishad kā us (Veda) men shumār kīyā jātā hai. Yajña vagairah se mut'alliq karm kāṇḍ aur paramārtha yāni mazhab se mut'alliq jñāna kāṇḍ in dōnō kī jaṛ unhīn tīnōn ke andar maujūd hai magar jñāna kāṇḍ kī imārat kā aslī satūn Upanishad hain. Hindu Dharma kī sharī'at kā bayān smṛitiyōn men pāyā jātā hai magar unkā dār-ō-madār Gṛihya Sūtrōn par hai. Grihya Sūtrōn ke alāvah aur bhī sūtra-granth (voh kitāben jinke mazāmīn sūtrōn kī shakl men likhe hain) hain, lekin unkā mazhabī muāmlāt se ta'alluq nahīn hai, balke duniyā kī paidāish ke muta'alliq qadīm zamānah se jārī anvā'a aqsām ke philasphā se hai. Yeh anvā'a aqsām kā philasphā hī chheh darśanōn ke nām se mashhūr hai. Gautam kā Nyāya Śāstra, Kanāḍa kā Vaiśeshika Śāstra, Jaimini kā Pūrva Mīmānsā, Bādarāyaṇa kā Vedānta yā Brahma-Sūtra, Patanjali kā Yōga-Darśana vagairah chheh darśanōn ke nām hain, lekin chheh darśanōn ke alāvah aur bhī kayee sūtra granth hain, maslan Pāṇini-Sūtra, Śāṇḍilya-Sūtra aur Nārada Sūtra vagairah. Mūrti-pūjā ke dakhal se pāk qadīm va khālis rūhānī Vaidic Dharma men raddō-badal hōne par devatāōn kī parastish kā ravāj qāyam hōkar Purāṇōn kā janma huā. Mahābhārata va Rāmāyaṇa Purāṇa nahīn hain, balke tawārīkhī qutub hain," vagairah.

Translation —

Among the books of Hindu religion, from the point of view of importance and chronological order, the *Vedas* are the first and the foremost and *Samhitas*, *Brahmanas* and *Upanishads* are included among them. The basis of *Karma Kand*[1], relating to *Yajnas*, etc. and of *Jnana Kand*[2] relating to spiritual activities is found in those three but the main pillars on which the edifice of *Jnana Kand* rests are the *Upanishads*. Social conduct and religious ceremonials of the Hindus are described in the *Smritis*, but the basis of these *Smritis* are *Grihya-Sutras*. There are other books in *Sutra* form besides the *Grihya Sutras* and they do not pertain to religious

1. Karma-Kāṇḍ consists of rituals and ceremonies. 2. Jñāna-Kāṇḍ refers to metaphysical beliefs and spiritual practices etc.

matters, but they refer to various systems of philosophical thought prevalent in ancient times regarding the beginning of the creation. These different systems of philosophical thought are known as six *Darśanas*. The six *Darśanas* include *Nyaya Sutras* of Gautam, *Vaiśeshika Sutras* of Kanāḍa, *Purva Mimansa Sutras* of Jaimini, *Vedanta* or *Brahma Sutras* of Bādarāyaṇa, *Yoga Sutras* of Patanjali and *Samkhya Sutras* of Sage Kapil. But there are other books in *Sutra* form in addition to these six *Darśanas*. These include *Panini Sutras*, *Śandilya Sutras* and *Narada Sutras* etc. The *Puranas* came into existence when the ancient and pure form of the spiritual religion of the *Vedas* which was free from idol-worship changed into a new form consisting of the worship of gods as deities. The Mahābhārata and the Rāmāyana are not *Puranas*; they are only books of history.

234. It is now proposed, before finishing with this subject, to give the meaning of some *mantras* of the *Vedas* and of some teachings of the *Upanishads*. To begin with, the meanings of the *mantras* of the *Vedas* may be taken up.

It is stated in Rig-Veda, *Mandala* 10, *Sukta* 121:—

Hiraṇyagarbha i.e. the Being having the golden egg in His womb existed from before the creation. He alone became the Lord of the entire creation. He sustains the entire *Dyau Loka*[1] and the earth. We worship, with oblations and with all our heart, that Lord Whose real form is not known.

(Mantra 1)

We worship, with oblations and with all our heart, that Lord Whose real form is not known and Who is the giver of spirits, i.e. is the source of all spirits (because all the spirits

1. Above the earth, there is Antariksha and also the Dyau Loka. The Dyau Loka is the Region beyond the sun.

are born out of God just as sparks come out of fire) and Who is the giver of strength and Whose orders all men and gods obey and immortal life and death follow His pleasure (i.e. depend upon it) as shadow follows a man. (Mantra 2)

We worship, with oblations and with all our hearts, that Lord Whose real form is not known, Who, because of His own high status, is the only Lord of all the creatures who breathe and those who see and also is the Lord of all those who have two feet (men and birds) and those who have four feet (animals). (Mantra 3)

We worship, with oblations and all our hearts, that Lord Whose glory these Himālayas and other mountains are and Whose splendour is indicated by rivers full of water and oceans and Whose arms are the four directions and the intermediate directions, etc. (Mantra 4)

We worship, with oblations and all our hearts, that Lord, Whose real from is not known and supported by Whom the *Antariksha*,[1] the earth and the *Svarga* (Heaven) stay in their proper places and the Sun also stays in the sky and Who is the creator of water in the sky.[2] (Mantra 5)

It is stated in Rig-Veda, *Mandala* 1, Sūkta 164:—

Two beautiful birds (*Atma* and *Paramatma*) who have wings and who are very intimate friends sit on the same tree. One of them eats the sweet fruits of the tree (i.e. the *Atma* enjoys the pleasures of the world through the five senses or suffers the consequences of its actions), while the other (*Paramatma*) does not eat them but only sees them. (Mantra 20)

The Immortal Being, i.e. the *Anśa* of the Spirit, who is the Lord and Protector of all creatures and the Great Giver, has come to stay within an ignorant person like myself (i.e. in

1. Region between the earth and the sun. 2. The translation of these mantras has been given on the basis of the commentary of Sāyaṇāchārya.

the heart of a man like myself), and those birds with beautiful wings i.e. spirits who know this, praise and worship Him[1]. (Mantra 21)

It is stated in Rig-Veda, *Mandala* 5, Sūkta 82 :—

We pray to God Savita for the grant of that blessing which is superior to all enjoyments and includes them all. (Mantra 1)

O Lord Savita ! Remove all our troubles and grant us all those gifts which may be beneficial to us. (Mantra 5)

By the glory of Lord Savita, may we be considered free from sins by *Aditi* and may we attain all desirable things ! (Mantra 6)

Today we pray, through these our *mantras*, to Lord Savita who is the Representative of all other gods and who protects good people and whose orders no one can afford to disobey. (Mantra 7)

It is stated in Rig-Veda, *Mandala* 1, *Sukta* 164 :—

Those (*Rishis*) call him *Indra*, *Mitra*, *Varuna* and *Garutman* (Sun) possessing beautiful feet. In reality He is essentially only one, though the *Rishis* call him by different names. *Agni*, *Yama* and *Matariśvan* are his names. (Mantra 46)

It is stated in Yajur-Veda, Chapter 40 :—

God is present in everything that moves or lives in all this creation. Therefore give up greed and use the things of the world without having any attachment for them, for this worldly wealth never stayed with any man. (Mantra 1)

But while thus living without attachment and performing your duties, have the desire to live for a hundred years

1. The translation of these mantras has been given on the basis of the translation given in 'Ṛig-Veda Sār Sangrah' by Rai Sahab Shiv Nath Āhitāgni.

because this is the only method by means of which a man while performing *karmas* can escape the entanglements of *karmas*. There is no way other than this for escaping the entanglements of *karmas*. (Mantra 2)

Those who remain indifferent to spiritual progress find abode after their death in such *Lokas* of *Asuras* as are engulfed in deep darkness. (Mantra 3)

That *Atma*, i.e. the spirit, is unchanging, and matchless and moves more quickly than even the mind and keeps ahead of everything. It cannot be reached by the gods, i.e. the senses. Even though it remains stationary at its own place, it goes far beyond those others who run. And Mātariśvā, i.e. the *Śakti* which supports and sustains the entire creation, works within it. (Mantra 4)

That *Atm*a has movement but at the same time does not move at all, i.e. it causes-the entire creation to move but itself remains inactive. It is at a distance as well as quite near, and it is present within this creation and it is also outside the creation. (Mantra 5)

The man, who sees all living beings only as forms assumed by the *Atma* (spirit) and sees the *Atma* in all other beings, is relieved of all his doubts and uncertainties. (Mantra 6)

When man sees all living creatures as forms assumed by the *Atma* and the same *Atma* is visible to him in every living being, what attachment and what sorrow can he have then ?
(Mantra 7)

Such a person meets the Self-luminous Brahma Who is free from body, senses, colour, veins and nerves and is holy and Who is not contaminated with the filth of sins and Who has properly arranged all the things of the world since the beginning and sees everything, knows everything and is present in everything and exists of his own accord. (Mantra 8)

Those who worship the Unmanifest and Formless God

are reborn in regions of deep darkness and those who worship some concrete form of God fall in still greater darkness.
(Mantra 9)

We have heard from Sages, who have thrown light on the subject, that worship of the Being who has Form leads to one kind of result while the worship of the Formless Being leads to another kind of result. (Mantra 10)

Those who know that '*Sambhuti*' (the world of Form i.e. all that is seen in visible, tangible form) and '*Asambhuti*' (things that have no visible, tangible form left i.e. have lost their material form) are both co-existent, conquer death by means of '*Asambhuti*' and attain immortality, by means of '*Sambhuti*'. (Mantra 11)

Those who worship *Avidya*[1] (ignorance), i.e. *Apara Vidya*), live in deep darkness but those who worship *Vidya*[1] (knowledge), i.e. *Para Vidya,* fall into still greater darkness.
(Mantra 12)

Sages, who have thrown light on the subject, say that the result of *Vidya* is of one kind and the result of *Avidya*, of another kind. (Mantra 13)

He, who considers both *Vidya* and *Avidya* as complementary, conquers death by means of *Avidya* and attains the highest spiritual status by means of *Vidya.* (Mantra 14)

The vital airs of your body merge in the element of *Vayu* which is indestructible and this your body also will 'return' to dust. O Mind, therefore repeat the holy word 'OM'. You should repeat this word to achieve the object of your life and be careful how you behave in your life. (Mantra 15)

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1. Vidyā has been said to be of two kinds, viz, Parā (परा) and Aparā (अपरा) and while explaining the two, it is stated (1.1.5) regarding Parā (परा) Vidyā 'यया तदक्षरमधिगम्यते' (Yayā tadaksharamadhigamyte), i.e. 'Parā Vidyā is that by means of which one is enabled to meet the Eternal Being'. 'Aparā Vidyā' has been defined as consisting of Ṛig-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda, Śikshā, Kalpa, Vyākaraṇa, Jyōtish etc.

O Agni (Self-luminous Lord)! You guide us on to the right path so that we may attain happiness. You Who know everything we do! remove craftiness and hypocrisy from our hearts. We shall praise You again and again. (Mantra 16)

Truth is hidden by the golden cover. The *Purusha* who is in the Sun is also within me. (Mantra 17)[1]

235. The teachings of the *Upanishads* may now be perused. It is stated in *Kathopanishad*, Valli 2 :—

The reality regarding the *Atma* cannot be understood by reason or logic. It can be undersood only through instructions from a Preceptor (*Guru*) who has himself realized the *Atma*. (Śloka 9).

It is extremely difficult to have the *darśana* of that Deity i.e. the *Atma*. It is surrounded by darkness and is hidden in a cave. It stays in a place which is inaccessible. In order to get its *darśana* one has to practise the *Adhyatma-Yoga*[2]. (Śloka 12).

That *Atma* is the subtlest of the subtle. It cannot be attained by the study of the *Vedas* or by the intellect, or by listening to or learning the *Vedas*. Of course, that person alone whose mind is free from the desires of the world and from the effect of its joys and sorrows and on whom the True Creator is pleased to shower His grace, can have the vision. (Ślokas 20 & 23)

If a person whose conduct is not good, who has got no control over his mind, who cannot concentrate his mind and whose mind does not stay at rest, wants to realize the *Atma* merely by studying the *Vedas*, it would be impossible. (Śloka 24)

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1. All these mantras are found in Iśopanishad also with slight changes. 2. The Yōga which is concerned with spiritual development only.

While describing the grades of Brahma *darśana*, it is stated in Valli 6 of this Upanishad that if a man has the *darśana* of Brahma while he is in human body, the *darśana* is exactly the same as when a man sees his own face in a mirror. In other words, if a man obtains the *darśana* of Brahma within his own self, the *darśana* would be as clear as if the man had seen his own face in a mirror. The *darśana* of *Brahma* in the *Pitri Loka* is like anything seen in the dream state, and in the *Gandharva Loka* it resembles one's own reflection in water. In *Brahma Loka* the *darśana* of *Brahma* is as clear as anything seen in a picture or in the sun, i.e. when the sun may be shining[1]. (Śloka 5)

The Sage, knowing that the senses of man are not his spirit and that their activity or inactivity does not affect his spirit at all, remains free from all kinds of grief and misery. (Śloka 6)

Mind is beyond the senses and *Sattva* i.e. intellect is superior to the mind. *Atma* or Spirit is beyond *Sattva* or intellect and the *Avyakta*, i.e. the Unmanifest and Formless, is far above the great *Atma*. (Śloka 7)

Beyond the *Avyakta* is the *Purusha* Who encompasses everything (i.e. is omnipresent) and Who has no empirical attributes. On getting the *darśana* of that *Purusha*, man gets salvation and a unique life. (Śloka 8)

The *darśana* of the Lord cannot be obtained with the physical eyes. (Those who rely on their external senses should take note of these words). To obtain His *darśana*, one has to make use of the heart, the intellect and the mind. Those who know this achieve eternal life. (Śloka 9)

When the five knowledge-senses and the mind have come to rest and the intellect also has come to rest, one has achieved the highest state. (Śloka 10)

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1. The idea is that the darśana of Brahma is clear only either within one's own self or in the Region of Brahma.

This state is called the state of *Yoga*. On the attainment of this state, the cover of delusion or ignorance is removed from over the spirit of man. This is the state in which external knowledge disappears and internal knowledge begins[1]. (Śloka 11)

He (*Brahma*) cannot be attained either by speech or the mind or the eyes, i.e. by the five external senses. Unless and until one is able to state with definiteness that 'there is the *Brahma*', till then *Brahma* is not attained at all. (Śloka 12)

But it is not sufficient for a man only to know that 'there is the *Brahma*'. No, one should have knowledge about His true essence. But this knowledge can be attained only when man has first attained the knowledge of the first stage i.e. knowledge that 'there is the *Brahma*'. It is only after the attainment of this stage that one can have knowledge of the essence. (Śloka 13)

When all worldly desires disappear from a man's heart, he who had been entangled in the cycle of births and deaths, becomes immortal and then he gets the *darśana* of *Brahma* also. (Śloka 14)

When all the knots of a man's heart are untied, man entangled in the cycle of births and deaths becomes immortal. This is the only teaching and here ends the teaching of the *Upanishads*. (Śloka 15)

The heart has one hundred and one nerves. One of these goes towards the forehead. The person whose spirit goes upwards through that nerve reaches the region of immortal life. The other hundred nerves lead to different places. (Śloka 16)

A *Purusha* of the size of the thumb always stays in the

1. In short, this is the Highway which true Ṛishis themselves followed and which they advise all lovers of Brahma Darśana to follow.

heart of man. Whosoever wishes to have the *darśana* of *Brahma*, should patiently try to make this *Purusha* manifest within his body, exactly as reeds are taken out of the *moonj*[1] and should consider that *Purusha* as the bright and shining *Brahma*.

(Śloka 17)

236. More than sufficient quotations from the *mantras* of the *Vedas* and the *Upanishads* have already been given in support of our views regarding the true Sanatana Dharma and examples of interpolated *mantras* and of the teachings of the *Brahmanas* have also been given. It is proposed now to give some examples of the instructions contained in the *Grihya Sutras* so that readers may be able to know how clever Brahmans of those days, under cover of the *mantras* of the *Vedas*, had entangled the people in false beliefs and misled them from true religion and how they had established their influence on the hearts of the people by emphasizing the importance and value of their spiritual help in everything pertaining to the daily life of the people.

First of all, we shall take up the *Apastambiya Grihya Sutras*, pertaining to Krishna Yajur-Veda. Pandit Bhim Sen Sharma has translated them in Hindi. The purport of some of the *Sutras* is given below on the basis of that translation :—

In order to establish relationship, the bridegroom should, send to the house of the bride Brahmans who are interested in his affairs, who have affection for him and who recite the *Vedas*. (1)

And when those Brahmans start, he should, while looking at them, recite two specified *mantras*[2]. (2)

Then after the date for the marriage has been fixed and only one day is left before the marriage, he should

1. A variety of grass which grows up to 10 to 12 ft. in height. After removing the reed, it is twisted to make strings and ropes.
2. Here the mantras of the Yajur-Vedas are referred to.

perform the *Nandi*[1] *Śraddha* and on the next day should feed the Brahmans and should offer them clothes and other things and then start for the bride's house. The father of the bride should offer him a seat and *Madhupark*[2] also and then make a gift of the bride. The bridegroom should see the bride and recite prescribed *mantras*[3]. (3)

And after reciting the prescribed *mantra*[3] he should see the face of the bride. (4)

And then while reciting these *mantras*[3] he should touch the forehead of the bride between the two eyebrows with *kusha* grass, holding it between his thumb and the *anamika*[4] finger, take the *kusha* grass above the head of the bride and throw it towards the West. (5)

If the bride or any relation of the bride starts weeping, the bridegroom should read the prescribed *mantra*[3]. (6)

And then the bridegroom should recite some other prescribed *mantras*[3] and send all the Brahmans together to bring water. (7)

He should then make a coil of *Kusha* grass, recite certain other prescribed *mantras*[3] and put the coil over the head of the bride. Thereafter the bridegroom should put his right hand under the hand of the bride and catch hold of her thumb and fingers. (11)

If it is the desire of the bridegroom that only daughters be born to him, he should catch hold of the fingers of the bride. (12)

And if he desires to have only sons, he should catch

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1. This śrāddha is performed on happy occasions. 2. 'Madhupark' is a mixture of honey, curd and clarified butter and is offered to respected visitors on their arrival, e.g. to a sage, king, son-in-law, etc. 3. Some mantra or mantras of the Yajur-Veda have been referred to here. 4. Anāmikā is the name of the ring-finger.

hold of the thumb only and if he desires to have both sons and daughters, he should catch hold of both the thumb and the fingers at the same time. (13)

If he does not wish to have any children, he should touch only a little portion of the thumb or the hair on the back of the hand. (14)

And thereafter he should recite four *mantras*[1] and catch hold of the right hand of the bride. (15)

And then the bridegroom and the bride, reciting seven *mantras*[1], should go round the fire seven times and the bridegroom while taking the seventh round should recite a particular *mantra*[1]. (16)

Now we take up the *Manav Grihya Sutras*. These also pertain to the *Maitrayani Śakha* of Krishna Yajur-Veda. Pt. Bhim Sen Sharma has translated these *Sutras* also in Hindi. The purport of the *Sutras* is given here on the basis of his translation. The marriage ceremony having been completed, the bridegroom is about to take the bride with him. It is stated :—

The bridegroom should make the chariot ready at an auspicious time on an auspicious day under auspicious stars, wherein to take his bride to his home. (1)

When some Adhvaryu priest (i.e. *Purohit* etc.) who recites the *mantras* of the *Vedas* yokes horses or bullocks to the chariot, the bridegroom should, while looking towards him, recite a particular *mantra*[1] when he yokes the horse or bullock first on the right and thereafter on the left, and the *mantras* should be repeated twice. (2)

Thereafter he should remove the dust twice from over the chariot with a new piece of cloth or *Kusha* grass. (3)

1. Some mantra or mantras of Yajur-Veda are referred to here.

Thereafter he should recite particular *mantras* and worship the wheels of the chariot, first the right one and then the left one. (4)

After reading the following *mantra*[1] he should worship the seat of the chariot. (5)

Then after reciting a particular *mantra*[1] he should help the bride to get into the chariot assisted by *Adhvaryu* and other priests. (6)

And should then himself get into the chariot and reciting the prescribed *mantras*[1] drive the chariot first a little to the east and then taking a turn should put it on to the road to be followed. (7)

When the chariot begins to move on the road leading direct to the bridegroom's home, he should recite a particular *mantra*[1], and all the while continue seeing the chariot moving. (8)

If he has to pass by the side of a crematorium or some heap of dirt or some other inauspicious filthy things, he should recite a particular *mantra*[1]. (9)

If he passes through some village, he should recite two particular *mantras*[1]. (10)

If there is a tree on the way, he should recite two particular *mantras*. (11)

If some crematorium is situated on the route, he should recite two[2] specified *mantras*. (12)

If there is a crossing on the way, he should recite a particular *mantra*[1]. (13)

If there is a bathing ghat on the way, he should recite two other specified *mantras*[1]. (14)

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1. Some mantra or mantras of Yajur-Veda are referred to here.
2. One of these two mantras is meant to keep off the ghosts.

If he has to cross some river, he hould take water from the river in the hollow of his hands and recite a particular *mantra* and make oblations to the stream. He should then sprinkle water three times over his head and body and then recite other particular *mantras*[1] and should take three sips of water. (15)

If he has to get on to some boat, he should recite the particular *mantras* after getting into the boat. (16)

And thereafter there is mention of various ceremonies on reaching home, on getting down from the chariot, on entering the house, and then on taking a seat on the floor etc. etc. and *mantras* pertaining to them. Readers may themselves now see that if such false fears and beliefs fill the hearts of the individuals of any nation, there can possibly be no room for the worship of *Brahma* in such a society nor could those Brahmans (i.e. the leaders of the nation) who were responsible for spreading such false fears and beliefs have possibly any knowledge of true Sanatana Dharma.

Some examples of the teachings contained in the *Paraskara Grihya Sutras* are now given below. The purport of the *Sutras* has been given here on the basis of the Hindi translation of the *Sutras* by Pt. Raja Ram. The subject is the construction of a new house. It is stated :—

The subject of 'Construction of a House' will now be described. (1)

The construction of the house should be commenced on an auspicious day. (2)

Where a pillar has to be erected on the foundations of a house or a foundation stone is to be laid, offerings should be made accompanied by the words '*Bhumi ke adhishthata Achyut ke liye swaha*''. i.e. offered to *Achyuta*, who is the Deity of the earth and is eternal. (3)

1. Some mantra or mantras of Yajur-Veda are referred to here.

Thereafter he recites four *mantras* and then erects the pillar saying, "Here I raise a pillar for the house which would increase the current of goodness (gold, animals etc.) and wealth. Here I am erecting a strong building which may stand in peace and happiness, dripping ghee for us. 'O Building ! May thou have horses and cows and may also truth be spoken within thee and that too sweetly ! Small children may cry for thee ! Young cows and others while calving may bellow for thee ! Young bulls and calves along with their playmates may cry for thee ! Jars over-flowing with milk and jars containing curd may also call thee ! May thou be the Mistress of peace and happiness and may thou appear grand and well-covered ! O Fortunate Building ! May thou give us abundant wealth and make us prosperous and owner of horses and cows, etc. and full of enjoyment just as the leaves of plants are full of juice ! May our prosperity, amidst a condition of general welfare, go on increasing. (4)

After reciting these four *mantras* he should erect the four pillars.

Thereafter he should light a fire inside the house, seat the *Brahma* on the West and keep the vessel of water on the North and after preparing pudding and while standing outside the door, he should address *Brahma* thus :— O Brahman, I enter the house'. (5)

When the Brahman says in reply 'Do enter', he should enter the house while repeating the words "I attain this house which is truth personified and I attain this house which is welfare personified." (6)

Thereafter he addresses two *mantras* to the Family Deity and six *mantras* to *Agni*, *Indra*, *Vrihaspati*, *Viśvedeva*, *Saraswati* and *Baji*[1], and invokes their blessings and seeks

1. 'Baji' means Goddess of speed. Jai Ram Sharma says that the word 'Baji' means the furrow made by the plough which is a mark of the abundance of grain.

their permission to take possession of the house. Then he seeks permission from all the snakes, the Himalayas and other mountains, *Vasu*[1], *Rudra*[2], *Adityas* and thereafter asks for permission from Morning, Noon, Evening, first part of the night, midnight and the dawn, and then asks for permission from Him who creates and from Him who destroys and from *Viśvakarma*[3] and the plants. Thereafter he seeks permission from *Dhata*[4], *Vidhata*[5] and the master of all treasures and from *Brahma*, *Prajapati*[6] and all the other gods. Then he performs a particular kind of *Havan* and takes some milk in a pot of bronze and puts in it leaves of *gular* tree, green grass, curd, honey, *kusha* grass and barley and sprinkles these over places where people sit and say prayers. Thereafter, after reciting a prescribed *mantra*, he touches the four corners of the house and then coming out of the house, worships all the four directions, East, South, West and North. And finally having recited a particular *mantra* he begins to live in the house and arranges for a very fine feast for the Brahmans. (19)

237. As the substance of the various *Grihya Sutras*[7] referred to above has already been given, there is no need for any further comments. Obviously, the Aryans of those days possessed a very simple nature and had great faith and were cultured. They believed in hundreds of gods and goddesses and wanted to spend their lives in peace and happiness like true worldly men by keeping everyone

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1. A class of gods, said to be 8 in number. They were originally personifications of natural phenomena. 2. A Vedic god who was called Śiva in later period. He was one of the most terrible gods of the Vedic period. 3. A Vedic god, said to be a son of Brahmā. He is believed to have been the originator of architecture. 4. A Vedic god presiding over health, wealth, matrimony etc. 5. God of fate or destiny. 6. A god said to be the Lord of all created beings. 7. Vide Note 1 on page 99. Domestic ceremonies dealt with in Grihya Sūtras pertain to the Sacred Thread, Marriage, Obsequies etc. and to five kinds of Yajñas a householder had to perform.

pleased. They loved milk, curd and ghee and knew the utility of cows and horses etc.[1]

They thus used these things for themselves, gave them as gifts to Brahmans and made offerings thereof to the gods. There cannot be love for *Brahma Purusha* in those hearts which were full of desires for worldly things and which were filled with the fear of hundreds of gods and goddesses. These things show clearly that true Sanatana Dharma had disappeared from the Hindu race and there was need that sooner or later some spiritual current of some higher region may make its advent on this earth to enliven Sanatana Dharma and it really happened so, as is evident from the statements in Shrimad Bhagvad Gita. Of course, it is generally said that this revered book is a part of the great epic poem of Mahābhārata, but many research scholars are of opinion that the real teachings contained in the Gita were available in book form even before the Mahābhārata was written and Vyasa gave them only a poetical form and utilized them as a part of his book. Anyway, an extract from Chapter 15 of Shrimad Bhagvad Gita is given below to complete the subject under discussion[2] :—

"Man, by cutting at the roots of this strongly-rooted peepul tree (this world) with the weapon of true asceticism can make further advance in his search for that region from which there is no 'return'. In order to succeed in his search for that region, man should make a firm resolve that he has started in search of that Primeval Being from whom all this creation of such wide expanse has issued. (3-4) Such people, free from egotism and fear, victorious over all the attachments of the world, always withdrawn within themselves, free from

1. It is a matter of surprise that there is no mention of ships, etc., baloons or electricity in these Sūtras. Those who worship the house with leaves of 'gūlar' and honey, etc. or worship the four directions North, South etc. cannot be expected to have flown in aeroplanes or to have used electric instruments. 2. The entire quotation from the Bhagvad Gita given here is Lord Krishna's speech addressed to Arjuna.

desires and from entanglements of *dvandvas*[1] and of happiness and unhappiness and free from all attachments, attain that eternal Region. (5) Neither does the sun shine there nor does the moon or fire produce any light there, but even then that Region is full of light. Nobody returns after reaching there. That is my Original Abode. (6) In this world my own immortal *Anśa* has assumed the form of an immortal soul and attracts the five knowledge-senses and the mind to itself from the *Prakriti.* (7) When a spirit has once assumed a physical body, it carries with it the senses even after death, i.e. after leaving that body, in the same manner as the breeze passing over a particular place carries away with it the odour of the place. (8) While alive, the spirit enjoys the pleasures of the senses through the ear, the eyes, the skin, the tongue, the nose and the mind. (9) Fools know nothing about the spirit both when it leaves the body and also when it stays in the body or when it enjoys the pleasures of the world with its senses, but those whose third eye is open experience its presence. (10) *Yogis* who are engaged in *sadhana* (spiritual practices) see the spirit within them but the worldly people because of their ill manners can have no experience of it in spite of their efforts. (11) O Arjuna! You should understand that the light which issues from the sun and which illuminates all the world and the light which is found in the moon and in the fire is all my Light. (12) I encompass the entire earth and sustain all the things with my own might and in the form of moon from which ambrosial rays issue, I support all plant life. (13) I exist in the body of all living creatures in the form of *Jatharagni*[2] (i.e. natural heat of the body) and with the help of their *prana*[3] and *apana*[4] digest the

1. Pairs of opposites, e.g. heat and cold, joy and sorrow etc.
2. The word 'जठर' (Jaṭhara) means stomach. Agni (i.e. fire or heat) of the 'Jaṭhara' means the heat of the stomach which digests food. It is also used for the heat of the entire body. 3. The Śakti or vital power (or vital airs) which keeps man alive. Generally prāṇas (vital airs) are considered to be five (Prāṇa, apāna, vyāna, udāna, samāna). These function in different parts of the body. 4. Refer to Note 3 above.

four[1] kinds of food that they take. (14)......Whatever is worth knowing in all the four *Vedas* is Myself and I am the Knower of the *Vedas* and the Author of the *Vedanta*[2]. (15) Two forces are working in this world, viz, the *Kshara*[3] and the *Akshara*[4]. All the things of the world are *kshara* and all those things which are free from change are *akshara*. (16) But the most superior Force who is known as *Paramatma* is other than these. He is God Eternal and is Omnipresent in every thing, and He sustains the three *Lokas*. (17) As I am beyond *Kshara* and as I am superior to *Akshara*, I am known in the world and also in the *Vedas* as *Purushottama*[5]. (18) (Ślokas 4 to 18)

Readers must have observed that mention of *Brahma Purusha* in the *Vedas* and the *Upanishads* has been made by suggestion or in an implied manner and only third person has been used for Him, but as Lord Krishna was Himself an incarnation of *Brahma* and it was His pleasure to shower grace and mercy on the weak and ignorant human beings, He gave a clear description of *Brahma Purusha* and openly spoke about His own Self and stated most emphatically that man should turn away from all worldly desires and break away from all worldly attachments and make efforts to search for the Region of Eternal Life. Evidently, such devotees of the Lord would have nothing to do with the worship of *Indra*, *Varuna* and other gods; they do not have any attachment for children, cows or horses; they need no milk and curds nor have they any desire for other worldly things. Lord Krishna has stated at another place in the Gita:—

Close all the doors of the body (i.e. the senses), restrain the mind within you, restrain your *prana* within your forehead and concentrate your attention with the help of *Yoga*.

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1. Things that are chewed, as bread; things that are drunk, as milk; things that are licked, as honey; things that are sucked, as mango. 2. Here refers to the spiritual teachings of the Vedas. 3. Liable to change and destruction. 4. Not liable to change and destruction. 5. The Most Excellent and Most Superior Purusha.

Whosoever leaves the human body, while repeating the word 'Om' and meditating on Me, attains the highest status, i.e. the highest state of spirituality. (Śloka 12, Chapter 8)

It is stated at another place :—

In the beginning of the creation, *Prajapati* created men and *Yajnas* at the same time aud directed thus—"O Men! Perform *Yajnas* and *Yajnas* will lead you to progress and to the fulfilment of all your desires. You should please the gods through *Yajnas* and the gods will in return make you happy. Thus making each other happy, both men and gods may enjoy greatest happiness. Gods pleased through *Yajnas* will undoubtedly fulfil all the desires of a man's heart.

(Ślokas 10 and 11, Chapter 3)

On the other hand,the man who loves spiritual enjoyment and remains satisfied and is pleased in the joy of his spirit, has to do nothing of the kind. If he does anything, he does it without any selfish object and if he does not do anything, even then his inactivity is not due to any selfish motive of his. He keeps himself detached from the things of the world.

(Ślokas 17, 18, Chapter 3)

238. You may now consider the meaning of the following *Śabdas* of "*Prem Bani*", Part 3, a book of the Radhasoami Faith and see for yourself if there is any difference between the teachings given in the *Śabda* and the teachings of the true *Rishis* and Incarnations.

बचन १४, शब्द ३

बिरहन सुत तजत भोग, गुरु चरनन रतियाँ । टेक ।
सतसंग कर सुत उठी जाग, जगत फिरत फीकी लाग ।
परमारथ का मिला भाग, धारा सतमतियाँ ॥१॥
मन चित से होय दीन, गुरु सँग प्रेम भाव कीन ।
सुरत शब्द जोग लीन, सुनती गुरु बतियाँ ॥२॥
सुन सुन धुन मगन होत, घट में प्रगटी अलख जोत ।
अमृत का खुला सोत, पी पी तिरपतियाँ ॥३॥

× × ×

अलख अगम के पार देख, राधास्वामी पद अलेख ।
जहाँ नहिं रूप रंग रेख, धुर पद परसतियाँ ॥६॥

Bachan 14, Śabda 3

Birhan srut tajat bhōg, Guru charnan ratiyān, (Tek)
Satsang kar srut uṭhī jāg, jagat kirat phīkī lāg,
Paramārtha kā milā bhāg, dhārā sat matiyān. (1)
Man chit se hōye deen, Guru sang prem bhāv keen,
Surat Śabda jōg leen, suntī Guru batiyān. (2)
Sun sun dhun magan hōt, ghaṭ men pragaṭī alakh jōt,
Amrit kā khulā sōt, pī pī tirpatiyān. (3)
× × ×
Alakh Agam ke par dekh, Radhasoami pad alekh,
Jahān nahīn rūp rang rekh, Dhur Pad parsatiyān. (6)

Translation —

The devotee who pines for the achievement of the *darśana* of the Lord turns away from the enjoyments of the world and applies himself to the meditation of the Form of Satguru.

The spirit of the devotee which was dormant hitherto has awakened as a result of attending the Satsang of the Satguru and all worldly things and activities appear to him quite insipid. He has acquired the good fortune of working out his *paramartha* and begins to follow the true path. (1)

He gives up egotism and individualism and becomes truly humble and subservient and he behaves towards the Satguru with love and faith. He learns the practices of the *Surat Śabda Yoga* and engages himself in their performance and begins to listen to what the Satguru in the Form of spiritual sound speaks, i.e. he listens to the spiritual sound. (2)

On hearing the spiritual sound his heart is filled with greatest possible peace and the *Jyoti* or Light, of which it is quite impossible for an ordinary man to have *darśana*, manifests itself within him, and ambrosia floods his entire self, on tasting which again and again he attains perfect peace and tranquility of mind. (3)

× × ×

Gradually his spirit passes through the spiritual regions of *Alakh* and *Agam* and then gets admission into the Radhasoami Region, which is indescribable, where the attributes of *Maya*, viz, form, colour and limits are altogether non-existent, i.e. that Region is beyond the reach of '*Maya*'. (6)

VIII

SANATANA DHARMA AND THE NAME RADHASOAMI

239. *Question*—Whatever has been stated by you regarding the Sanatana Dharma is of course quite reasonable. No follower of Sanatana Dharma will hesitate to accept that the *Gayatri Mantra* is the essence of the *Vedas* and that 'Om' is the most excellent name of God and everyone would admit that in addition to the true *Rishis*, there must have been some such bogus *Rishis* as well who must have made attempts to spread their own teachings, as a result of which there must have been considerable adulteration in the teachings of the true Sanatana Dharma. And if like the *Kathopanishad* the Radhasoami Faith teaches that the devoted *Paramarthi* should first bring his five knowledge-senses, his mind and his intellect under control and then reach the '*Atma*' which is beyond the intellect and then the '*Avyakta*' who is beyond '*Atma*' and thereafter reach the *Purusha* (Whom we call *Para-Brahma*), Who is beyond the '*Avyakta*' and if the path goes even beyond the Region of the *Purusha* (*Para-Brahma*), he should proceed on it, we have then no objection in accepting that the Radhasoami Faith is true Sanatana Dharma. However, please do tell us how and wherefrom you have brought in the Name Radhasoami? Is this name mentioned anywhere in the *Vedas* or the *Puranas*?

Answer—No doubt, the Name Radhasoami is not found in the Hindu *Śastras* but there are many names which resemble this and which have the same meaning as this name has. *Rig-Veda, Mandala 3, Sukta 51, Mantra* 10, may be referred to[1] :—

इदं ह्यन्वोजसा सुतं राधानाम् पते, पिबात्वस्य गिर्वणः ॥१०॥

Idam hyanvōjasā sutam Rādhānām Pate, Pibātvasya girvaṇaḥ. (10)

Translation —

O Lord of the Rādhās. i.e. O Lord of Electricity ! O Praiseworthy Lord ! This Soma juice has been pressed for you with great labour. Kindly do take it.

The words 'Rādhānām Pate' have occurred in this *mantra*. The meaning of the word 'Rādhānām' is 'of the Rādhās, i.e. of electricity' and the word 'Pate' means 'O Lord' The god of this *mantra* is *Indra* and this *mantra* is clearly addressed to god Indra. It may therefore be inferred that the expression 'Rādhānām Pati' is the name of *Indra*. And those Arya Samajists who do not believe in the existence of gods and assert that '*Indra*' is the name of God will have to admit that the expression 'Rādhānām Pati' or 'Rādhā Pati' is the name of God. The expression 'Rādhānām Pate' has been used in other *mantras* as well, besides this *mantra*. For example, *Atharva Veda, Kand* 20, *Sukta* 45, *Mantra* 2 and *Rig-Veda, Mandala* 1, *Sukta* 30, *Mantra* 5 may be referred to. Besides, the names 'Rādhākānt', 'Rādhāraman', 'Rādhāvallabh' and' Rādhādhav' must be known to you and all these words mean 'Radhasoami'.

Question—It is admitted that the words 'Rādhāpati' and 'Radhasoami' do not differ in meaning but your books contain the following lines also:—

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1. This mantra is also included in the Sāma-Veda, Vide Purva Ārchika 2-2-6-1 and Uttar Ārchika (1-2-3-1)

उठी स्वामी चरनों से एक आदि धार ।
वही कुल्ल रचना की करतार यार ॥ ७ ॥
उसी आदि धारा का राधा है नाम ।
उसी से सरें सब के कारज तमाम ॥ ८ ॥

Uṭhī Soāmi charanōn se ek Ādi Dhār,
Vohī kull rachnā kī Kartār yār. (7)
Usī Ādi Dhārā kā Rādhā hai nām,
Usī se saren sab ke kāraj tamām. (8)

Translation —

The Primeval Spiritual Current issued forth from the feet of the Lord and that Primeval Current is the Creator of the entire creation. (7)

The same Primeval Current is known as Rādhā and all the functions in this creation are carried on with its help. (8)

It is stated by you that the word 'Radha' means the Primeval Current which issued forth in the beginning of the creation from the Supreme Lord and by which the entire work of the creation is carried on. Obviously, this current must be some spiritual current. We the followers of Sanatana Dharma take the word 'Radha' as referring to a *Gopi*[1] and the words 'Rādhāpati' and 'Rādhākānt' as referring to 'Lord Krishna'.

Answer. It appears that you are not well acquainted with your religious books. In the 'Śabdārtha Chintāmaṇi' dictionary published from Udaipur, while giving the meaning of the word 'Radha', the following quotation of the Devi Bhāgwat Purāṇa has been given :—

राध्नोति सकलान् कामान् ततो राधेति कीर्तिता ।

1. Lord Krishṇa, believed to be the incarnation of Para Brahma, was brought up in the family of a cowherd. Hence boys and girls of cowherds used to play with Him during His childhood. The word 'gōpa' means one who tends cows and 'gōpī' is its feminine form.

'Rādhnōti sakalān kāmān tatō rādheti kīrtitā'.

Translation —

Because she fulfils all the desires of man, she is known as Rādhā.

You may now compare these meanings with the words of our book 'उसी से सरें सबके कारज तमाम' (Usī se saren sab ke kāraj tamām) i.e. 'all the work in the creation is carried on with His help' and say what difference is there between the two meanings ?

240. Moreover, the meaning of the word 'Radha' has been given in the Brahmavaivarta Purāṇa as well. For instance, it is written in Śloka 38, Khand 4, Pūrvārdha, Chapter 52 :—

It is found from the *Sama-Veda* of Kauthumī Śākhā that on the mere pronouncing of the word 'Rā', Lord Krishna gets pleased[1] and on the pronouncing of the word 'dhā', He at once runs after the person who pronounces it.

And it is stated in Śloka 40, Khand 2, Chapter 47 :—

The devotee, by pronouncing the word 'Rā', achieves devotion which is difficult to attain and by pronouncing the word 'Dhā', the devotee runs towards the Supreme Lord at the time of trouble or difficulty.

It is stated in Śloka 81, Khanḍ 1, Chapter 55 :—

Lord Krishna said to Rādhā, 'O Rādhā ! Thou hast no physical form in Heaven but only the form of a flame of light and hast assumed human form to shower grace on the devotees. Thou art the queen of all the cowherds. Without thee, I am lifeless and helpless in everything, i.e. I am not capable of doing anything without thee'.

1. The word स्फीत (sphīta) has been used in the Purāṇas. It means 'pure' or 'pleased'.

It is stated in Śloka 27, Khanḍ 1, Chapter 5 :—

Rādhā is the presiding goddess of the *Pranas* of Radha Krishna, i.e. God and Rādhā was born out of His *Pranas*, i.e. His Vital Force.

And it is stated in Śloka 12, Khand 2, Chapter 49 :—

Rādhā became pregnant in Heaven and produced an egg from which '*Maha Virat*' was born and from *Maha Virat*, the entire creation.

And it is stated in Śloka 30, Khanḍ 3, Chapter 43:—

Rādhā Who is the Queen of the *Gopas*, the *Prakriti* in original, the Goddess who exists by Herself, and the *Śakti* (or Vital Force) of Lord Krishna and is worshipped by Him, should be worshipped with devotion.

It is stated in Śloka 223, Khanḍ 4, Purvārdha, Chap. 19 :-

The word 'Rā' means 'giving' or 'gift' and the word 'dhā' means 'Self-creating or Sustaining i.e. Self-Existent Force' that sustains the entire creation.

Is 'Radhā' the name of a *Gopi* only according to the Hindu *Śastras*, or is it also the name of the *Śakti* or Force which creates and sustains the entire creation ? Evidently, the only difference between the teachings of your *Śastras* and the Radhasoami Faith is that your *Śastras* say that Rādhā is the name of that *Śakti* which issued forth from the *Pranas* or the vital force of Lord Krishna and the Radhasoami Faith teaches that 'Rādhā' is the name of that Primeval spiritual current which issued forth from the Supreme Being in the beginning of the creation. Both, however, state that Rādhā is a formless and intelligent Force which is the Creator of the entire creation.

241. As regards the word 'Soami', there is no doubt that this word has not been used in your *Śastras* along with

the word 'Rādhā', but the words '*Pati*', '*Kant*', etc. also mean the same thing as 'Soami', i.e. Lord. It is not known why the authors of the *Śastras* refrained from using this word though in the books '*Gopalasahasranama*' and '*Radhasahasranama*' there are 1000 names each of Lord Krishna and Radha made by combining different words. Anyway, the idea of the critics that the word 'Radhasoami' is an invention or creation of the Radhasoami Faith is absolutely unfounded and baseless. Of course, it is true that the word 'Radhasoami', which is a combination of the words 'Rādhā' and 'Soami', has not been given, according to the belief held by you, that importance which has been assigned to it in the Radhasoami Faith. And the reason is quite clear and it is that you do not distinguish between '*Dhvanyatmaka*'[1] and '*Varnatmaka*'[2] names and you do not know that the word 'Radhasoami' is a '*Dhvanyatmaka*' name. In Part I of this book this subject has been dealt with in sufficient detail and you would do well to read through it carefully. The study of para 44 of Part I would be particularly useful for you.

IX

LORD KRISHNA AND RADHASOAMI FAITH

242. *Question.* All right, it is admitted that 'Radhasoami' can be the name of the Creator and Sustainer of the creation but why has the word '*labar*' been used in your book 'Sar Bachan' for Lord Krishna ? The word '*labar*' means a liar and therefore the use of this word for Lord Krishna was not proper.

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1. The word 'Dhvanyātmaka' refers to words or names whose essence or life is some 'dhvani'. When spoken, they are mere imitation of some 'dhvani' or sound, spiritual or otherwise. 2. The word 'Varṇātmaka' refers to names or words which are not 'Dhvanyātmaka' and unlike them, have meanings also.

Answer. This question has been dealt with in detail in paragraphs 210 to 217 of Part II of this book. Those paragraphs may be read carefully and if even then you are not satisfied, you may read the following *Śloka* from your own religious book, 'Gopālsahsranāma':—

बालक्रीडासमासक्तो, नवनीतस्य तस्करः ।
गोपालकामिनीजारश्चौरजारशिखामणिः ॥१३७॥

Bālkrīdāsamāsaktō navanītasya taskaraḥ,
Gōpālakāminījāraśchaurajāraśikhāmaṇiḥ. (137)

Translation —

(Lord Krishna) is the lover of children's games, the thief of butter and a lover of the wives of the cowherds, i.e. is their second husband and supreme among thieves and adulterers.

It is strange that at the time of your worship you use the above abusive names for your Beloved Lord, Lord Krishna and repeat the same every day and you do not raise any objection, but if the word '*labar*' is used in a book of the Radhasoami Faith, you feel so much offended, though the word '*labar*' has been used in the book for the human mind. Obviously, you do not feel unhappy when using the words 'thief' and 'adulterer', etc. for Lord Krishna because you know and believe that Lord Krishna was not an ordinary man, that He was an incarnation, that in spite of the fact that He performed *karmas*, He remained '*Akarma*', i.e. unaffected by *karmas*, and that He was free from physical and worldly desires and feelings and was beyond the limits of the region where results of *karmas* have to be suffered. Therefore all His activities, to describe which the abusive words in the *Śloka* referred to above have been used, are accepted as free from sin, i.e. innocent and those abusive words, instead of being a cause of offence, appear to you full of love and as leading to happiness. Similarly, as Radhasoami Faith also believes that Lord Krishna was an incarnation

of *Brahma* and was far above human weaknesses, it is impossible that anything improper could be written about Lord Krishna in any of its books. Under the circumstances, it becomes the duty of all the critics that they should make their best efforts to understand the correct meaning of the statements made in the books of the Radhasoami Faith and of the intention of the authors of those books and only after doing so, should they draw any inference. Surdās was one of the greatest devotees of Lord Krishna. Yet you may see, what words have been used by him for Lord Krishna in the *Bhajan*[1] reproduced below :—

राग मलार

ऊधो ! हम वह कैसे मानैं ।

धूत धौल लम्पट जैसे हरि, तैसे और न जानैं ।
सुनत संदेस अधिक तन कम्पत, जनि कोउ डर तहाँ आनै ।
जैसे बधिक गँवहि ते खेलत, अंत धनुहिया तानै ।
निर्गुण वचन कहहु जनि हम सों, ऐसी करटि न कानै ।
सूरदास प्रभु की हौं जानों, और कहैं औरे कछु ठानैं ।
(संक्षिप्त सूरसागर, दशमस्कन्ध पूर्वार्ध, इंडियन प्रेस प्रयाग पृष्ठ ४४२

Rāg Malār

Ūdhō ! Ham Voh kaise mānen.
Dhūt dhaul lampaṭ jaise Hari, taise aur na jānen,
Sunat sandes adhik tan kampat, jani kōū ḍar tahān āne.
Jaise badhik gavahin te khelat, ant dhanunhiyā tāne,
Nirgun bachan kahahu jani ham sōn, aisi karṭi na kāne.
Surdas Prabhu kī haun jānōn, aur kahen aure kachhu ṭhānen.
(Sankshipta Sūrsāgar, Skandha 10, Purvārdha, Prishṭh 442, Indian Press Prayag.)

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1. 'Bhajan' means a devotional song or poem. Surdas has mentioned in this poem (Bhajan) an event of Lord Krishna's life mentioned in the Purāṇas. Lord Krishna had sent a message through Uddhava to the Gopis of Brindaban advising them to engage themselves in internal practices and in devotion to the Formless God. The reply which the Gopis, who were mad in the love of Lord Krishna, gave on hearing the message is the subject-matter of this poem.

Translation—

The *Gopis* replied "O Uddhava! How can we act according to this message of Lord Krishna? For we have not seen anybody in this world who may be a bigger scoundrel, hypocrite, and dissipated fellow than Lord Krishna. On hearing His message, we have begun to tremble. We have no hesitation in saying that just as a hunter looks for an opportunity and then takes up the bow to kill the prey, Lord Krishna also behaves in the same manner. Do not therefore say anything at all to us regarding the worship of Formless God. We cannot tolerate to listen to such things.' Surdas says that he knows very well how Lord Krishna behaves for He says one thing while He has something else in His mind.

You may now yourself say whether the word '*Labar*' used in 'Sar Bachan' means anything more than this.

X

KAL ANG AND DAYAL ANG

243. *Question*—It is admitted that, as you believe Lord Krishna to be the incarnation of *Brahma Purusha*, improper words cannot be used for Him in your religious books. But why do you distinguish between the *Kal Purusha* and the *Dayal Purusha*? Why do you not accept *Brahma Purusha* as both *Kal* and *Dayal*? Of course the word *Kal* has been used for God, for Lord Krishna and for *Brahma* in the books of Sanatana Dharma, but the distinction that you make between *Kal* and *Dayal* appears to be very disagreeable to us.

Answer—It is not understood what is there which is

disagreeable? When the Supreme Being has two functions, that of bringing about the creation into existence and that of keeping aloof from the creation and these are known as *Kal* and *Dayal* and in that case, if anybody believes that these two functions of the Supreme Being are being manifested in the form of two *Purushas* and these *Purushas* are given two different names, viz, *Kal* and *Dayal*, it is not understood why should it appear disagreeable to the followers of the Sanatana Dharma. Possibly, you have not heard that it is stated in the '*Brahmavaivarta Purana*' that there are as many *Brahmandas* as the hair on the body of the Great Spirit, the '*Virata Purusha*' and that each *Brahmanda* has separate *Brahmas*, *Vishnus*, *Maheśvaras*, gods, sages and also movable and immovable creation within itself. Similarly, the Radhasoami Faith also teaches that there are innumerable *Brahmandas* in this creation, (the word *Brahmanda* means the sphere or *Loka* of *Brahma*), and as separate *Brahma Purushas* are appointed for looking after different *Brahmandas*, there are innumerable *Brahma Purushas* in the creation, and as distinct gods as *Brahmas*, *Vishnus*, etc. are working under each *Brahma Purusha*, over whom that *Brahma Purusha* exercises His control, similarly, there is one *Parama Purusha* or the Supreme Being who rules over all the *Brahma Purushas* and that *Parama Purusha* has two characteristics, (1) that of bringing the creation into existence and (2) that of keeping aloof from the creation. The Creative Phase of the *Parama Purusha*, on account of which innumerable *Brahma Purushas* and *Brahmandas* came into existence and which would continue till eternity, creating, sustaining and destroying the *Brahmandas*, is known as the *Kal Ang*. All the *Brahma Purushas* who have been entrusted with the work of sustaining their respective *Brahmandas* are known as *Anśas* of *Kal Purusha*. And as Lord Krishna was the incarnation of an emanation of the Creative Phase of the Supreme Being, He is known as the incarnation of the *Kal Purusha*. Further, as such emanations or *Purushas* in this creation are innumerable

the book 'Japji Sahab' of the Sikhs uses the words 'Kete Kane[1]' in Pauri 35, i.e. 'there are innumerable Krishnas in the creation' and in the book '*Akal* Ustat' the words "Kete Krishna[1] autar, kete Ram[2]" i.e. 'innumerable incarnations of Krishna and Rama' have been used.

244. In order to throw light on this subject, it is necessary that the theory of the Radhasoami Faith in connection with the object of creation should be described to some extent. Of course, nobody has any right to state with confidence that the Supreme Being had a particular object in view in bringing the creation into existence but as from eternity the mind of man has been anxious and curious to know every hidden secret of Nature, the result was that Great Personalities of every age, in order to satisfy the seekers, have described the object of creation to the extent that was necessary at the time and would satisfy the people who put the question. Similarly, light has been thrown on this subject in all the religious books and statements pertaining to this subject are found in the books of the Saints also. Anyway, it should not be difficult for anyone to accept the position that if there is really any Supreme Being Who is the creator of this universe, then in view of the great expanse and the extraordinary skill manifest in this creation, He should be intelligent and omnipotent beyond human comprehension. And just as enlightened Princes and Kings, while considering proposals regarding the administration of their territories, do not take into consideration like ordinary people the loss or gain of individuals but keep in view the welfare and betterment of the entire kingdom, similarly, the Creator of the entire universe, i.e. the Supreme Being, also must be above considerations of loss and gain of individuals. And just as the wisdom of a King is not questioned if a lac or two

1. Reference is to Lord Krishna, the incarnation of Para-Brahma.
2. Reference is to Shri Ramchandra ji, the incarnation of Brahma.

youngmen are wounded in any war, similarly no fault can be found with the wisdom of the Supreme Being if any part of the creation (e.g. human beings) find themselves in trouble and misery. In short, when we believe in the existence of the Creator and also in His unlimited wisdom, it becomes our duty, while trying to investigate about the object of creation, to have only such ideas in our mind as would be in keeping with the position of that Sacred and Exalted Being. From this point of view, the first conclusion that can be drawn is that the object of creation must be the good of the entire creation and as we know from experience that every person in authority in this world sees to it that his orders are carried out and the subjects have also to behave according to the wishes of their powerful ruler, the second conclusion that can therefore be drawn is that the entire creation must be engaged in carrying out the wishes of the Omnipotent Creator. But is it really so in the world? Is the object, the good of the entire creation, being achieved from the beginning of this creation and are all the living beings engaged in the accomplishment of some particular aim of the Creator of the Universe?

Suppose there is a field of green grass before us. What is this grass ? The earth contains many mineral substances. Some spirits have used these substances as their food and brought into being their bodies in the form of grass and that matter which was formerly in the form of mineral substances, insensible and without movement, has been benefitted by their spirituality and given the form of living organisms. Suppose a goat now comes and grazes in the grass field. What does this mean ? The spirit in the goat had created a body for itself which was more spiritual, i.e. more intelligent than the grass. The goat, by grazing in the field, has converted some grass into a part of its own body and has thus benefitted it by its higher spirituality. Now if the flesh of the goat also becomes the food of some

meat-eating human being, the position would be that the matter which was lying insensible and without movement in the form of mineral substances would form part of the human body and would be benefitted by its superior spirituality. It is evident from these examples that innumerable spirits present in the world are engaged day and night in benefitting by their own higher spirituality the particles of matter which possess spirituality of an extremely low order. If this inference is correct, it will have to be admitted that the process of creation is really contributing to the benefit and good of at least that portion of the creation which consists of matter.

245. But what is the advantage to the other portion of the creation, i.e. the 'spirit' ? The answer to this question will be given later on. Just now it is proposed to throw more light on the good that is being done to 'matter'. It was stated in the preceding paragraphs that no person has any right to say that the Supreme Being brought the creation into existence for the fulfilment of a particular purpose. The reason is quite clear. For example, if the wild pigeons living in a building desire to understand why that particular building had been constructed, it would be necessary that they should first acquire the mentality of the person who constructed that building.. They would never understand through the intelligence of birds those things which pertain to the intelligence of human beings. Similarly, as long as we do not awaken in our own selves the mentality (i.e. spirituality or consciousness) of the Supreme Being, we shall never be able to understand the real object of creation that the Supreme Being had in view, nor shall we be entitled to give any authoritative opinion in the matter. Therefore, the Radhasoami Faith teaches that, in order to be able to understand the real object of creation, we will have, first of all, to awaken within ourselves spirituality of a higher order. For instance, it is stated in the book 'Amrit Bachan'[1] :—

1. Vide pages 260-261 of Amrit Bachan, Hindi edition.

'When the inherent powers of the spirit are awakened to some extent within any devotee, he begins to understand very clearly the divine will and purpose behind the manifestation of the creation, from his experience of all the conditions of happiness and unhappiness, gain and loss etc. which befall him and on getting its glimpse the devotee is filled with feelings of joy and love and begins to praise the Supreme Being. And whenever his enthusiasm increases considerably, he altogether forgets to speak and in this state of forgetfulness he appears to be enjoying the bliss of close contact with the Supreme Being. The Supreme Purpose or Object which the Supreme Being had in view in bringing the creation into existence can be known only through intuition and intuition cannot be had by the confused method of argumentation based on learning and intelligence which really hides the truth'.

246. But in spite of all this, Sages of every period have for the satisfaction of the seekers of truth tried to describe to some extent at least the object of creation according to the needs and intelligence of their times. Accordingly, the subject has been dealt with in various ways in the books of the Radhasoami Faith as well. For example, it is stated in the light of scientific investigations that in order to understand the object of creation, it is necessary first of all to find out how the Creator of this Universe functions and as this can be understood only when we are able to understand to some extent the attributes of the essence of the Supreme Being, it is necessary that we should first find out the attributes of the essence of the Supreme Being.

Everybody knows that this visible world has come into existence with the help of matter and energy and as energy dominates over matter, most surely the Creator of this universe, i.e. the Supreme Being, must be the Fountain-head of infinite energy. Similarly, everybody knows that energy

is of two kinds, physical and spiritual. As spiritual energy dominates over physical energy and also because there is manifestation in the creation, of wisdom of a very high order and wisdom is the quality of spiritual energy and physical energy is devoid of it, that Supreme Being must surely be the Fountain-head of spiritual energy. The subject-matter is quite clear so far, i.e. it has been possible for us to find out the essence of the Supreme Being, but how to find out His attributes, i.e. the attributes of the Fountain-head of spiritual energy? There are two ways of doing this. Either we should have direct perception (*pratyakṣha jnana*) of the Supreme Being or we should find out the attributes of the highest form of physical energy and then draw our inference regarding the attributes of the Supreme Being. Thus the latter method alone is possible for ordinary men to adopt. The highest form of physical energy in the creation is electric energy and one chief attribute of that energy is that it has two poles which are known as positive and negative poles. This energy cannot exist without having these two poles. There is always excess of energy at the positive pole and there is deficiency of energy at the negative pole and this is the reason why the former is known as the positive and the latter as the negative pole. The tendency of these two poles is always to minimize the difference between the excess and deficiency of energy and to create a condition of equilibrium. Thus as soon as an opportunity is available, i.e. as soon as a connection is made by means of a wire between the two poles, flow of electric energy from the positive pole to the negative pole and from the negative pole to the positive pole starts and thus an electric circuit is established. And as long as this condition of deficiency and excess in energy in these two poles continues, this flow of electric energy from one pole to the other continues. On observing these characteristics of electric energy, it will not be wrong to infer that electrie energy has acquired these characteristics from the source of all the energies, i.e.

from the Supreme Being and that the Supreme Being Himself has two poles and the process of creation was the result of these two poles trying to establish equilibrium and that the object of creation is to remove the deficiency of spirituality in the negative pole. Accordingly, it was shown in para 244 that innumerable spirits present in the creation are engaged day and night in benefitting those particles of matter by their high spirituality and thus there is an arrangement for the betterment of that half of the creation which is deficient in spirituality.

247. The question that remains now is about the good of the other half of the creation i.e. of the 'spirit'. The subject matter is a bit abstruse and the reader will have to be somewhat patient with it. The reason is that in his present state man has experience only of lifeless matter and physical forces because the means by which man obtains knowledge is his mind which itself is physical. On the other hand, the use of spiritual faculties is necessary for the attainment of true knowledge about the spirit and spirituality and these faculties of man are not awakened at this time. Besides, the second difficulty is that the spirit regarding which the object of creation is fulfilled, i.e. the spirit which completely receives that spiritual benefit for the attainment of which it had to come down into this creation, ordinarily leaves this world which is the region of low spirituality and goes to some other region of higher spirituality. This is why people cannot get any knowledge about the spiritual benefit attained by that particular spirit and if once in a while any spirit which had attained this spiritual benefit continues to live in human body for the benefit of the people of the world, these people, incapable of acquiring knowledge beyond the limits of their low material world and depending as they do upon their limited and incapable intellect, are unable to know anything about the high status and internal condition of that spirit. Therefore in order to understand the object of creation, the

common people will have to wait, till that time when their own spirits achieve that spiritual benefit which it is the intention of the process of creation to confer on them. The Radhasoami Faith teaches that spirits are of three categories in keeping with the attributes of the Supreme Being. The first category consists of those spirits which from eternity were free from contact with *Prakriti* or matter and which were awakened as soon as the process of creation began and which achieved in the very beginning of creation that spiritual benefit which the process of creation was intended to confer. The second category consists of those spirits which were contaminated with matter temporarily, because of which these had to establish temporary relationship with the *Kal 'Ang'* of the Supreme Being and to come down to the material creation of the Regions of *Brahmanda* and *Pind.* However, as their contact with matter is only temporary, naturally therefore on the cessation of that contact, such spirits would leave the creation of lower spirituality and would find admission into the regions of higher spirituality. This change of place of these spirits is known as the attainment of salvation. For them, the object of creation will be fulfilled only when they have attained this status and as long as they do not become fit to abide in higher spiritual regions, they will continue to take birth in higher or lower regions of *Brahmanda* and *Pind.* The third category consists of spirits whose contact with matter is permanent and whose relationship with the *Kal Ang* or creational force of the Supreme Being is permanent. The object of creation for these spirits is that they should have opportunities of taking birth again and again in the material regions of the creation. These spirits are known as the spirits of *Kal.* These spirits will continue to live in the present creation till its end and when this present cycle of creation will come to an end, they will withdraw into their centre and when the second cycle of creation begins, they will assume new bodies in the new creation which will have been provided with fresh spirituality and

this arrangement will continue for them till eternity. In other words, so far as the spirits are concerned the object of creation is that they should have, according to their inherent capability, opportunities to live in spiritual regions and to enjoy the bliss of spirituality of a higher order than their own.

248. Readers would recollect that the description of the object of creation was begun with the object of clearly distinguishing between the *Kal* and *Dayal Ang* of the Supreme Being. This description will show that though these two *Angs* are of the Supreme Being Himself but for those who are entangled in the troubles of the world it becomes necessary to make a distinction between the two. Those spirits whose connection with matter is about to end, would naturally be impatient to go beyond this physical world and the entire material creation and though their appearance in this material creation was due to their own inherent defect, they would naturally have love for that *Ang* of the Supreme Being, (i.e. the *Dayul Ang*), by taking whose protection they would be able to get freedom from the material world. This is the reason why distinction is made in the Radhaoami Faith between the *Kal* and *Dayal Angs* of the Supreme Being for the edification of the seekers and the satisfaction of those who are unhappy in this world. This is the reason why the Satsang public is engaged in devotion of the *Dayal Ang* of the Supreme Being. In other respects, both *Kal* and *Dayal* are the *Angs* of the Supreme Being and are worthy of respect.

249. More than sufficient material has by now been provided for deep thought and reflection for those who attack the sacred teachings of the Radhasoami Faith. It is not impossible that some gentlemen may find the criticism made in these pages as unpleasent. For the satisfaction of such people, it is necessary to state here that the object of what has been written in these pages is not to injure the feelings of any person but the only object is that those who attack the Radhasoami Faith and criticize it should know why the Satsang public

is not able to agree with them and share their opinions. Whenever any Great Personality raised His voice against the wrong activities of the people in His time or began to preach true religion, there always appeared a section of the public who considered it to be its most important duty to oppose the teachings of that Great Personality. Thus in the present times also there are persons who are extremely annoyed with the pure and sacred teachings of Merciful Radhasoami. We cannot help such people in any way except that we may pray in the Holy Feet of the Supreme Being Merciful Radhasoami that He may mercifully be pleased to shower His Grace on the pitiable condition of these simple-minded persons and grant them wisdom. As long as a man's heart is full of pride of his learning and intelligence, he remains incapable of understanding *Paramartha*. This is why it is stated in the *Brihadaranyaka Upanishad* (3-5).

ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ३-५

Brāhmanaḥ pānḍityam nirvidya bālyen tishṭhāset. 3-5

Translation —

The Brahman should cast away all his learning and become simple-minded like a child.[1]

But the above advice of the helpless Satsangi to those who criticize the Radhasoami Faith can be appreciated by them only when the Supreme Being is mercifully disposed towards them, otherwise all explanations would be useless and the opposition of such persons would continue till the last day of their life, as has been stated in Valmiki's Rāmāyaṇa :—

मरणान्तानि वैराणि निवृतम् नः प्रयोजनम् ।
क्रियतामस्य संस्कारो ममाप्येष यथा तव ॥ ६-१५६-२५ ॥

Maraṇāntāni vairāṇi nivṛitam naḥ prayōjanam,
Kiryatāmasya samskārō mamāpyesha yathā tava. (6-156-25)

1. The unwarranted criticism of Swami Dayanand has been referred to in paragraph 13 in connection with a similar statement of Lord Christ.

Translation —

The animosity which filled the mind of Rāvaṇa has come to an end with his death. Our work (that of his destruction) has been finished. Now he is to me as he is to you; therefore perform his funeral ceremony.

Shri Ramchandra said to Vibhīshan to the above effect after Rāvaṇa had been killed.

EPILOGUE

I

TO THOSE WHO DO NOT BELIEVE IN GOD AND RELIGION

250. In Part I of this book the real teachings of the Radhasoami Faith have been described and in Part II, after giving answers to the objections raised by the Arya Samajists, Sikhs and the followers of Sanatana Dharma against the Radhasoami Faith, we tried our best to remove their difficulties. Now in Part III the real teachings of their religions and the difficulties of the Satsang public regarding those teachings have been described and thus the purpose of this book has been accomplished. Our intention was that the book may be closed here after a few words of farewell but some Satsangis and some other gentlemen have insisted that a few pages should be addressed to those people also who hate religion as such, though they have no objection to raise against the Radhasoami Faith itself. Thus obliged, we had to change our plan and this epilogue has become more comprehensive and lengthy than necessary.

251. Just as it is impossible for a man to make a small child understand the real object of marriage because the child has not yet developed sufficiently the capacity to understand the subject, in the same manner it is impossible for any person acquainted with religion to make such persons, as have not yet developed sufficient capacity to understand religious matters, understand and appreciate the object of religion. And as on attaining manhood the meaning and purpose of marriage are automatically understood by all children, in the same manner every individual becomes capable of easily understanding the object and purpose of

religion when his *Samskaras* have ripened. But as in the world the number of such people whose *Samskaras* have become nearly ripe and in whose mind the desire for religious inquiry has awakened but who have taken a wrong direction due to their ignorance and have fallen a prey to wrong ideas is not small and as it is the duty of every religious man to extend his helping hand to such people and to guide them, these lines are being written here particularly for the benefit of such people.

252. It is not necessary to state here that most of the people of the class referred to above are those youngmen whose hearts are possessed by western irreligious education. This education has filled the minds of these ignorant people with the idea that the teachings of religion are quite opposed to the principles and discoveries of science and as all the discoveries of science are based on experiments and observations, they imagine that the teachings and discoveries of religion are nothing but the invention of selfish and evil-minded people. And as western education has also taught them that the chief thing a man should care for in the world is freedom of speech and action, they are not prepared even to listen to restrictions imposed by religious teachings and the practices prescribed for bringing the mind under control. But in spite of all this, these people generally have special interest in and eagerness for religious matters which is not satisfied either by the study of books of science or philosophy or by the entertainments available in life. They sometimes praise the freedom they have or criticize religion and religious leaders and thus satisfy their minds to a certain extent, but sooner or later they again feel very much disturbed in their minds when they are overcome by a feeling of restlessness. Let us see what lessons have been taught them by western education and what good hopes have been created in their minds by the discoveries of science so that they have fallen a prey to irreligiousness.

253. It appears after enquiry that these young people have been taught that the claim of religion 'that there is a Creator of this world' is absolutely false. They have been made to understand that there is neither any spirit nor any Creator and the world has come into existence of its own accord and goes on without anybody's help. In the beginning, the earth on which we live was a globe of glowing gas and on account of its continued revolutions in the void, its heat was reduced and there was contraction in it and when there was sufficient decrease in its heat, there was considerable contraction and then came a time when this globe of glowing gas was converted into one of oceans and rocks and the atmosphere which we now find round the earth surrounded it on all sides. Thus when these changes had taken place, water of the oceans, evaporating due to the heat of the Sun, formed into clouds and it began to rain, rivers began to flow at different places and the stones of the rocks were converted into sand and began to flow with the water. This sand began to deposit at the mouths of the rivers and when this sand was deposited in suffieient quantities, plains of even land came into existence. Millions and millions of years ago, particles of protoplasm began to show signs of life in the water which then covered the entire earth. Nobody knows from where or how these particles of protoplasm came into existence, but it is definite that they did appear at that time on the surface of the water. This was the beginning of the living creation. After this, the first age of the creation commenced which lasted for twelve million years. Vegetable life appeared during this period and forests came into existence and fish in rivers and other aquatic animals appeared in water. This age was followed by other ages and reptiles, birds and large-sized quadrupeds began to roam on the earth, while crocodiles, whales etc. and other frightful creatures began to dominate the seas. After the lapse of some more time, deer, horses, lions, he-buffaloes, monkeys etc. made their appearance and ultimately man,

the gifted creature, made his advent. Nobody knows from where or how did man appear. But it is guessed that he developed as a descendant of some race of monkeys. After explaining all these things, western education argues that when God has no hand in all this arrangement nor has His presence been considered necessary in any matter, what need is there to believe in the existence of God ? And when there is no need of God, obviously, there could be no need of any religion or religious teachings.

254. In reply, Religion asks "Just say from where did the substance, from which the bodies of animals and vegetables are made, come into existence. You are well aware that there is constant change taking place in the bodies of plants and higher animals, i.e. at every moment some old particles are being thrown out and some new particles find admission into those bodies, for maintaining which they need nourishment because it is through nourishment that the substance from which new particles come into existence enters their bodies. You understand quite well that the stomach of the animals at first decomposes the food taken in and thereafter it recomposes it according to the needs of the body and the new substance is distributed inside the body according to the need of different parts through the blood that circulates and the nourishment required for the bones goes to the bones, that required for the veins goes to the veins and that required for the skin goes to the skin, and the whole body and every part of it is properly repaired and nourished. Besides, you also know that there is an arrangement for the inhalation and the exhalation of air inside the body. With the help of this arrangement, the entire supply of blood in the body is kept pure and clean and heat is maintained in the body without which it is impossible to mainitain life even for five minutes. In short, there is such perfect arrangement in the bodies of animals and plants and through that arrangement their bodies are enabled to engage in

such wonderful activities like seeing, smelling, tasting, hearing, touching, thinking, understanding and remembering etc., that on observing them one is filled with astonishment.

Besides, you know fully well that all these arrangements in physical bodies are possible because the seed of these bodies is made up of such substances as can draw necessary ingredients from food and convert it into bones, horns, skin and blood, etc. etc. It is your own statement that this substance is in most cases a compound of the chemical ingredients of the four elemental substances, i.e. Nitrogen, Hydrogen, Oxygen and Carbon and almost all the bodies of living beings and vegetables, though they are so very different in their appearance, are really made out of the same chemical ingredients. Besides these elemental substances, four other ingredients, viz, sulphur, lime, phosphorus and silicon are utilized in the formation of these bodies and the protoplasm itself draws these substances, in requisite quantities, from the ingredients of the food taken. In other words, you admit that the basis of the life and development of the bodies of all living organisms and plants is that protoplasm and the entire world knows and believes that this protoplasm is produced and exists in living organisms only. On the death of a particular body, not only this substance, i.e. the protoplasm, disappears from the body but the entire arrangement in the body is upset and the body begins to rot. The parts of the body then begin to disintegrate and the entire body is converted into elements which merge in their own homogeneous elements. You may yourself now say that if in the beginning the earth was merely a ball of glowing gas and it had at that time an exceedingly high temperature, how could this protoplasm come out of that burning and flaming ball of gas ? Also please say where does this protoplasm go on the death of a body and why does its action stop ? Would it not be proper and justified in the presence of all these circumstances, to believe that in

addition to matter and material or physical forces there also exists in this world an essence which is not physical and whose force first of all brings into existence the protoplasm from material substances and thereafter converts it into cells and with the help of heat, light and electricity, etc. builds up a body? And because there exist innumerable bodies in the world, it can be said that the world is full of such innumerable centres on which the action of that force is going on. And as within all those centres, one and the same principle of development and change and the same law appear to be working, it can be believed that within this essence or at its back, there is some great intelligence, otherwise how could it be possible that we could see the same principles and laws in operation and the same object and purpose working in all these centres? It would also not be improper to admit that the regulated and controlled rotations and revolutions of the sun, moon and stars besides those of the earth and laws and principles governing even the smallest part of the creation are all due to this superior and incomprehensible essence. It should be noted that Religion calls this essence, 'spirit' or 'soul', calls its energy, spiritual energy and calls its Fountain-head, God or the Supreme Being. If there is no spirit or spiritual energy in this world and all living beings are merely compounds of gases like Hydrogen, Oxygen, etc. as well as of material substances like sulphur, lime etc., you should consider and say whether all the scientists and philosophers, learned and wise people of the world, warriors and poets as well as people like Lloyd George and Roosevelt are merely lumps of physical substances that have come out of that burning ball of fire (the earth) and have by gradual evolution attained their present condition? And whether all those inventions and discoveries of science, of which you and youngmen like you feel so proud, are merely things discovered by physical particles[1]?

1. And the world has meaninglessly given them big names like 'scientists' and 'philosophers'.

No, no; there are in Nature besides matter and material or physical forces, spirit and spiritual force also. It is your spirit that keeps your body alive and makes it function intelligently. The work of awakening the spiritual faculties of the spirit seated within the human body is known as *Sadhana* or spiritual practice and after awakening the spiritual faculties the work of making the spirit of man ascend to higher regions and reach the presence of the Supreme Being, the Fountain-head of all spiritual energy, is called the *Yoga Sadhana* and the path which starts from the seat of the spirit in the human body and reaches upto the Fountain-head of Spirituality or the Supreme Being is called Religion.

255. *Question.* Kindly answer one more question. When every statement of science is based on experiment and observation and every matter pertaining to religion is based upon imaginary stories and antiquated ideas, how could educated people, who have been trained to attach importance to clear thinking and discrimination and to formulate correct opinions, believe in imaginary things about religion? Besides, the internecine quarrels among followers of every religion and their quarrels with followers of other religious sects clearly show that those who believe in God and religion, are neither able to observe restraint in their speech and to control their mind nor are they able to get peace of mind, even though they have been observing religious principles for years together. Had there really been spirituality in the world and had there been its Fountain-head or Reservoir anywhere in the creation, then obviously those individuals, who claim or about whom it is believed that their hearts are full of high spirituality and are illuminated by the light of God, should have given some evidence of their spiritual qualities.

Answer. First of all you should know what your scientific discoveries amount to and then think of getting answers abount other matters. For a long time the scientists

of the whole world believed that matter was a permanent thing which had come into existence by a commingling of particles or atoms[1] and all material things were the result of combination of those particles and atoms in different quantities and in different manner and whatever difference was observed in different material objects was due to the difference in the arrangement of those atoms etc., and not because of any intrinsic difference in the structure of the atoms themselves, because atoms are the minutest particles of homogeneous matter. Later on it was discovered that solid atoms were but units of electricity and could also be further divided into smaller units. And then radio-activity[2] established that in reality the entire thing was a question of positive[3] and negative discharges of electricity and the assertion of Chemistry that there were many substances which never changed and which were elemental in themselves was quite wrong. This was so because the cause of difference in the chemical qualities of these elements was only the deficiency or excess in the number of these discharges of electricity and a change in the number and arrangement of these discharges of electricity could convert one element into another. It is further believed that science knows only so much about these discharges of electricity that by means of these, a number of currents of electric energy issue from the centre of the atom and spread out and the negative discharges of electricity which ultimately produce matter are in reality imaginary centres of dispersal of electric energy. If you have any doubt about

1. i.e. particles so small that they cannot be further divided.
2. Radio-activity refers to the power of Radium to emit invisible rays that penetrate opaque matter and produce electrical effects. Radium is the element which has been discovered by the scientists in recent past. It has peculiar qualities. It should be considered in a colluded form. It is bright. Its discovery has brought many changes in the theory regarding atoms. At first scientists believed that atom was a primary substance but it has now been discovered that atom is a mere collection of very minute electrical particles. 3. Electrons and Protons.

anything stated above, you may read through pages 227 and 228 of the book 'An Idealist View of Life' by Sir Radhakrishnan and when you are quite satisfied, then say what reliance should be placed on your clear thinking, discrimination and correct opinions and what importance should be attached to your discoveries. You should also say in sincerity whether you have been able to understand with definiteness anything understandable from these new discoveries about the reality of matter, i.e. its real essence or whether all you have known, thought or understood so far has also been proved to be wrong.

Let us now read carefully and see what Mr. Will Durant, the famous American Writer and Philosopher says on page 67 of his book 'The Mansions of Philosophy':—

"In the heart of matter, giving it form and power, is something not material, possessed of its own spontaneity and life; and this subtle, hidden and yet always revealed vitality is the final essence of everything that we know."

Can any scientist say what that essence is which is 'not material' but which gives form and energy to lifeless matter, and which is 'possessed of its own spontaneity and life'. No, never; because the external senses, intellect and understanding of man can reach upto a certain extent only and that essence pertains to regions beyond that limit. Internal senses have to be employed to obtain knowledge beyond that limit. The word '*Rishi*' means that 'person whose internal eye is open'. It behoves you now to believe that whatever has been stated by true *Rishis*, Saints and *Mahatmas* regarding the *Atma* or spirit and *Paramatma* or God was not the product of their imagination but was directly perceived by them with their internal eye. Their spirit had been awakened. The awakened spirit entered within the spiritual world and obtained direct knowledge of the essence present within the innermost part of matter and

the force working behind matter and that knowledge was revealed for the benefit of the common people to the extent those *Rishis* etc. considered proper. In the preceding pages[1], while discussing the *Sutras* of *Samkhya Darśana*, the direct preception of *Yogis* was referred to. That perception is knowledge obtained by this very method. This knowledge is eternal, i.e. it remains exactly the same for ever. There can be a change in the knowledge obtained through the discoveries of science or in the arguments of philosophy or in the beliefs of people and there can also be a change in the way of describing or in the arrangement of details while describing this direct perception of the *Yogis*, when the understanding of the people changes or in the way words and examples or illustrations are used but that knowledge is always the same and eternal. The basis of the *Sanatana Dharma* of the Hindus is this direct knowledge of the *Yogis* and the essence of Buddhism is the internal vision obtained by Lord Buddha in this very manner. Moses saw God in the form of burning fire on Mt. Taurus Prophet Yahiya heard the voice of God and Lord Christ had conversation with God. All these persons put up claims based on experiences obtained by means of internal senses. It is stated in the Gospel of St. Mark[2] that as soon as Lord Christ was baptized by St. John, while crossing the river Jordan, He saw a great flash within Himself so much so that for some time He had to go into solitude to think over it. Prophet Mohammed had such experiences very often. Socrates, Plato, Plautinus, Augustine, Dante, etc. were recipients and witnesses of more or less similar internal experiences. The *Bani* of Merciful Radhasoami, Guru Nanak and Kabir Sahab and other Saints is full of statements about such internal experiences, but the difficulty is that you are unacquainted with these mysteries and consider them to be matters spoken of by whimsical people. What explanation should be given to you and how can anybody explain these

1. Vide paras 124-127 of Volume 1 of Part III of Yathārtha Prakāśa, 2. Chapter 1-10.

matters to you ? If you wish to hear something about those people who depend upon their external senses, their intellect and mind, you would do well to read the following lines of Nizami Ganjvi who writes in the beginning of Sikandarnama Barri :—

چناں بستی ایں طاق نیلوفری -
که اندیشه را نیست زو برتری -
مہندس بسے جوید از راز شاں -
نداند که چوں کردی آغاز شاں -
نیاید زما جز نظر کردنی -
دگر خفتنی باز یا خوردنی -
زباں تازہ کردن به اقرار تو -
نه انگیختن علت از کار تو -
حسابی کزیں بگزرد گمرهی ست -
ز راز تو اندیشه بے آگہی ست -

× × ×

چناں آفریدی زمیں و زماں -
ہماں گردش انجم و آسماں -
که چنداں که اندیشه گردد بلند -
سر خود بروں ناورد زیں کمند -

Chunān bastī īn tāq nīlōpharī,
Ke andesha rā nesta zō bartarī.
Muhandis base jōyad az rāz-i-shān,
Na dānad ke chūn kardī āghāz-i-shān.
Na yāyad ze mā juz nazar kardanī,
Digar khuftanī bāz yā khurdanī.
Zubān tāzah kardan ba iqarār-e tō
Na angekhtan illat az kār-e tō.
Hisābī kazīn biguzarad gumrahīst,
Ze rāz-e tō andeshā be āgahīst.

× × ×

Chunān āfrīdī zamīn-o-zamān,
Hamān gardish-i-anjamō āsmān.
Ke chandān ke andehsā gardad buland,
Sare khud birūn na āvurad zīn kamand.

Translation —

O God ! You have created this blue sky in such a way that man's imagination cannot go beyond it.

Men learned in astronomy make thousands of attempts to know its mystery but they do not even know how you began its creation.

At the most we can observe natural scenery or go to sleep or fill our stomachs.

Or we may admit your existence by word of mouth but we have no permission to criticize what you do.

The mathematician who tries to transcend this limitation commits a mistake. It is foolish to venture one's opinion regarding your mysteries.

× × ×

Thou hast arranged for the rotation and revolution of the earth, the sky, the world and the stars, etc. in such a manner that man, in spite of the greatest flights of his imagination, cannot raise his head beyond the nose of this world. In other words, the arrangement for the revolutions of the earth, the sky, the moon and the sun and other constellations has been made so complex that it is impossible for man to understand it with the help of his intellect and understanding.

If you wish to hear something about those who have cquired experiences through their internal senses, you should ead the following lines of Maulana Rumi :—

ضوء جان آمد نهان ای مستضی　　لازم و ملزوم ونافي مقتضی -
زانکه بنیارا که نورش بازغ است　　از عصا و از عصا کش فارغ است -
بحث عقلی گر درو مرجان بود　　آن دگرباشد که بحث جان بود -
عارفاں که جام حق نوشیده اند　　رازها دانسته و پوشیده اند -
برلبش قفل است در دل راز ها　　لب خموش و دل پراز آواز ها -
هر که را اسرار کار آموختند　　مهر کردند و دهانش دوختند -

Zūe jān āmad na mānad ai mustazī,
Lāzim ō malzūm ō nāfi muqtazī.
Zānke bīnā rā ke nūrash bāzigh ast,
Az asā ō az asā kash fārigh ast.
Bahase aqlī gar dur ō marjān buvad,
Ān digar bāshad ke bahase jān buvad.
Ārifān ke jām-i-haq nōshīdā and,
Rāzhā dānistā ō pōshīdā and.
Bar labash qufl ast dar dil rāz hā,
Lab khamōshō dil pur az āvāz hā.
Har ke rā asrāre kār āmōkhtand,
Mohar kardand ō dahānash dōkhtand.

Translation —

O man wanting light! When the light of the spirit begins to come, then the effort and the object of effort and the positive and the negative, i.e. logical discussion and arguments or acceptance and non-acceptance, all disappear.

When the eyes of the seer have vision in them, i.e. they can see, and they see the path, he does not stand in need of a stick nor any person to lead him on with his stick (Rational arguments are like the stick of a blind man. When on the opening of the internal eye, a man acquires the ability to see within himself, he does not stand in need of support of a stick or arguments.)

Intellectual arguments may be as valuable as pearls and corals but they are insignificant as compared to support received from the spirit. The argument of the spirit is quite different.

Those who know the Lord and have drunk deep out of the cup of love for the Lord are acquainted with the mysteries of the Lord but they keep them to themselves.

Their hearts are full of secret knowledge and mysteries but their lips are tightly sealed. Even though their lips are closed, their hearts are filled with the harmony of Lord's mysteries and secrets of Nature.

256. In short, those who are devoid of spiritual light and whose knowledge is limited to what is obtained through external senses only, know about religion or spirituality no more than a horse born and brought up in a coal mine engaged in carrying loads in a mine knows about the light of the sun or the beautiful colours of the rainbow. Moreover, no man can be said to be knowing the mysteries of true religion and spirituality merely because he talks about religion or professes faith in some religion. Naturally, therefore, people of this class are found scoffing at or defaming religion at one place and are found engaged in quarrelling and fighting in the name of religion somewhere else and simple people like yourself consider them to be the real representatives of religion and experts in spiritual matters and raise futile objections. The proper thing for you would have been to contact some Great Personality Who may have brought His external senses to a stand-still and with the help of His internal senses obtained experience like what is called the 'Direct preception of the *Yogis*' and then to associate with Him for some time, perform those spiritual practices which awaken the internal senses and only after that, you should have thought of giving your opinion about God or religion. Persons about whom you complain have been referred to by Hafiz in the following lines :—

جنگ هفتاد و دو ملت همه را عذر بنه .
چون نه دیدند حقیقت ره افسانه روند .

Jange haftād ō dō millat hamah rā uzar bineh,
Chūn na dīdand haqīqat rahe afsānā ravand.

Translation —

Do not complain of the quarrels of seventy-two sects among themselves. When they could not see the Truth, they began to manufacture stories about religion and now, accepting artificial things as religious teachings, quarrel and fight among themselves.

If you are earnest and observe things closely, you will see that these people have got no spiritual or religious wealth except stories and relics of the Great Personalties of the past. They are not able to understand the sacred discourses of the ancient sages nor are they acquainted with any spiritual practices. How can it then be reasonable to hope for religious and spiritual attainments in them? If you wish to enjoy the bliss of spirituality, you should act according to what Urfi has said in the following lines :—

کسے کز ملک معنی در رسد خود را بوے بنما -
که گر مس وا نمائی کیمیا را ارمغان بینی - ۱
شعار ملت اسلامیان بگذار اگر خواهی -
که در دیر مغان آئی واسرار نهاں بینی - ۲
نگنجد نور خورشید ازل در ظرف هر دیده -
بآب دیده مردان نگر تاعکس آں بینی - ۳

Kase kaz mulk-e m'ānī dar rasad khud rā bavai binumā,
Ke gar mis vā numāyee kīmiyā rā armughān bīnī. 1
Sha'ār-e millat-e islāmiān biguzār agar khwāhī,
Ke dar dair-e mughān āyee va asrār-e nihān bīnī. 2
Na gunjad nūr-e khurshīd-e azal dar zarf-e har ḍīdā,
Ba āb-e dīda-e mardān nigar tā aks-e ān bīnī. 3

Translation —

First of all you should try to find out the Great Personality who lives in the world of reality, i.e. who knows the truth and when you find such a Person, you should present yourself to him. As an alchemist converts copper into gold when copper is placed before him, similarly that Great Personality would make you a perfect man by awakening your spirituality within you. 1

If you wish to be admitted into the house, i.e. the association of the Preceptor and also to know the hidden mysteries, you will have to give up the

ways and manners of those who are engaged in external religious activities. 2

Every eye is not fit enough to receive and retain the light of the Infinite Sun i. e. the Supreme Being. If you gaze at the pupil in the eye of Men of God, you can get a glimpse of that light. 3

II

TO THOSE WHO FIGHT IN THE NAME OF RELIGION

257. It is now proposed to address a few words to those persons who are responsible for religious strife. 'O Devotees of the Lord! What calamity have you brought about? Being lovers of Religion, how have you been able to spare time to quarrel and fight with each other? Have not your worship for years together, singing of religious songs (*arti* etc.), keeping fasts and performing *namaz,* etc. made your hearts so refined and noble as to enable you to talk like a gentleman with others who, like yourself, love religion though they may have different ideas about it? Devotees of religion are generally filled with devotion of a very high order and are true lovers of the Lord. Every word and every movement of theirs shows that their hearts are full of love for the Lord. It is true that all men in the world cannot have similar ideas, but the aspirations of every man are always similar. Do you not know that all men are clamouring for their betterment and freedom and that others are as much desirous of betterment and aspire as much for freedom as you do? Then if any individual follows a certain path and tries to improve his condition, what fault does he commit and what harm does he do to anyone else? He only makes use of his natural right. Under these circumstances, how can it be right for any individual to interfere unnecessarily

in what the other believes and thereby injure his feelings ? If you think that you have found the best path, you may gladly follow that and may sing the praises of that path and your good luck, but for God's sake do not cross the limits of decent human behaviour and cause pain to others.

258. Wise people say that Nature loves diversity. Satsangis accept this saying of the wise as true for they know that if such were not the case, there would have been no manifestation of diversity in Nature but at the same time they know that Seers say that diversity in Nature is only external and that the great principle of unity is working behind this apparent diversity in Nature. It is for this reason that it is said that there is unity behind this diversity of Nature. Just look at a tree. It has roots, branches, twigs, leaves, flowers and fruits. They are so many parts of the tree; they are all different from each other, and as among themselves also are different. But in spite of these differences and the large number involved, there is a homogeneity of purpose and all the parts of the tree are functioning to fulfil one and the same object. Of course, every part of the tree has its own separate function to perform but their ultimate object is one and the same. For example, the roots are busy drawing sap from the earth; the branches and twigs which are like tubes and pipes absorb as much sap as they need for their healthy growth and carry the rest of it to the leaves, flowers and fruits; the leaves are engaged in absorbing sufficient nourishment from the air and the light of the sun and in carrying the same to other parts of the tree and thus the entire body of the tree grows up and develops fully and then engages in the preparation of the seed. At the proper time, it produces flowers and gradually flowers give place to fruits, and then the entire body of the tree from top to bottom gets busy with the development of the fruit. What are these fruits ? They are the store-houses of seed; they constitute Nature's

arrangements for the preparation and protection of the seed. It would not therefore be improper to say that all parts of the tree are engaged day and night in the preparation and protection of the seeds and the object of the preparation and protection of the seeds is that the particular species or class of tree may continue for an infinite time, for if the species is destroyed, the object of Nature for which that particular species of tree was brought into existence in the world would not be fulfilled. In short, all the parts of the tree are engaged in the fulfilment of a single particular object in spite of the fact that every part of the tree is different from the others in its form, structure and its functions. And whatever is true of the parts of a tree is also true of the entire creation. It is not necessary to state that if the principle of unity behind diversity in Nature did not function, this world would be destroyed in no time.

259. This principle of diversity is also seen working in connection with man's existence and arrangements pertaining to his life. For example, our body has the capacity to see, smell, taste and touch and there are different kinds of things in the world which we can see, smell, taste and touch. Similarly, we have within ourselves the qualities of head and heart and there are different kinds of arts and sciences available in the world so that we could make use of those qualities. And as has been pointed out above, the principle of unity is working behind this apparent diversity in our body also. All the parts of our body and all the faculties of our body, heart and mind are engaged in the fufillment of a particular object and that object is that man's existence may continue in this world and in a healthy condition so that the object of Nature for the fulfilment of which man was brought into existence in this world could be achieved. Philosophers tell us that in this world man's body is the perfection of forces of Nature on this plane.

It is through man's life that spirits, by making effort, i.e. by performing spiritual practices, can secure freedom from the contamination of *Maya* on account of which they had to come down to this world. In other words, Nature has brought into existence man's body so that spirits which have come down to this plane may be enabled to secure freedom from those causes which brought them down and thereafter to get an opportunity of ascending to the highest region of spirituality[1]. Man, who is ignorant of this secret of Nature, carried away by the enjoyment of the pleasures which he gets through the five knowledge-senses of his body or the rare joy which he gets through the faculties of his head and heart and considering the achievment of these pleasures as the supreme object of human life, makes improper use of the human body and thus wastes away to no purpose the unique oportunity which after making supreme effort, benign Providence had provided to him for his good.

कबीर गुरु की भक्ति कर, तज विषया रस चौज।
बार बार नहिं पाय है, मानुष जनम की मौज॥

Kabir Guru kī bhakti kar, taj vishayā ras chauj,
Bār bār nahin pāye hai, mānush janam kī mauj.

Translation—

Kabir adviseth man to perform the devotion of the Guru and to give up the enjoyments or pleasures of the senses for, He says, this unique opportunity in the form of human life shall not be available to him again and again.

260. It is for this reason that man is advised to discard ignorance and apathy and to make necessary efforts, like a brave person, to secure the real and full benefit of the human body[2]. Ignorant man, getting entangled in the enjoyments and pleasures of the various gifts of nature,

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1. Vide paragraph 54 of Part I. 2. Vide paragraph 5 of Part I.

remains ignorant of the principle of unity working behind diversity and abundance in Nature and considering the part to be the whole, tries to seal and protect his cowries, i.e. shells and allows his gold to be wasted. This is the reason why some learned people of the world spend their entire lives in acquiring knowledge and then become perfect and experts in their respective subjects, but the entire activity of their lives remains unregulated and disorganised. When at the time of their death, they look back on the activities of their lives, they do not find any harmony in them and therefore they lose all hope and become disappointed and if some-body asks them about their lives, they only say that they acted as the occasion demanded and never had any particular object in view in their lives.

जहाँ में आए तो आँख बँद थी, चले जहाँ से तो आँख बँद है ।
जो हक़ की पूछो है याद इतना, घड़ी में कुछ है घड़ी में कुछ है ।।

Jahān me āye tō ānkh band thī, chale jahān se tō ānkh band hai,
Jō haq kī pūchhō hai yād itnā, gharī men kuchh hai gharī men kuchh hai.

Translation —

When we came into the world, our eyes were closed and now when we are departing from the world our eyes are again closed. If you want to know the truth, we can say that we remember only that changes were taking place in the world every moment.

261. The word *Paramartha* is very frequently used in the Religion of Saints. In ordinary parlance, this word is understood to stand for religious activities generally. This word, however, is a compound of words '*Parama*', i.e. 'highest' and '*Arth*', i.e. object. Thus the true meaning of the word '*Paramartha*' is 'the highest object of life'. Ancient Sages had declared that the highest object of man's life was to attain the highest spiritual status, but people gradually lost sight of this object and began to consider the spiritual practices

which were only the means towards the achievement of that object as '*Paramartha*', and when, a little afterwards, internal spiritual practices were given up and external worship and religious ceremonies were taken up instead, the word '*Paramartha*' was generally understood to stand for external worship and religious ceremonies etc. As Nature loves diversity in all its work, there came to be diversity even in the case of '*paramartha*' which is the most invaluable gift to man from the Supreme Being. But as usual, Nature even in this case applied the principle of unity behind the diversity in '*paramartha*'. But, as has been stated above, ignorant man got absorbed in the enjoyment and pleasure pertaining to religion and became indifferent towards the principle of unity working behind all this. The result was that on the one hand people forgot the high object of life and became engaged in religious ceremonies and activities and on the other hand, remaining ignorant of the unity behind the religious teachings of Religious Leaders, fell a prey to the fatal disease of inter-religious strife. Providence arranged for the benefit of all mankind that religious teachers be born in every race and every country and they took birth in different races and countries at proper time and taking into consideration the condition of their respective countries and their times, taught the people ways and means for achieving the object of life. A section of the people followed those teachings and got the benefit of the spiritual gift and achieved the object of their life, but when those Leaders and Guides left this world and their place was taken by ordinary worldly people and in place of spiritual practices religious ceremonies and outward activities were propagated, individuals ignorant of the object of life and unacquainted with spiritual practices and lovers of external religious ceremonies etc., began to consider themselves to be the chief and only son of the Founder of the sect and the greatest devotee in their sect, also the elected leader of the world and the only repository of true religion. The result was that the seed of

discord was sown in the religious world and as is seen now-a-days, God of every religion is different, Prophet is different, temple is different, and the method of worship is different. Every religious sect considers itself to be the only representative of the Supreme Lord and considers all other sects as sects leading to Hell. If the follower of one religion considers it proper to perform his *Sandhya*[1] facing towards east, the follower of the other religion considers it proper to perform his *namaz* facing towards west. If the follower of one religion wants to worship the Supreme Lord three or five times a day, the lover of another religion considers *Sandhya* twice a day only to be proper and right as there are only two *Sandhis* (points of conjunction of day and night) during the twenty-four hours. If a devotee likes to pray in his own mother tongue, another devotee considers it to be improper and insists on the use of Sanskrit or Arabic language. If one religion considers one book as the Book of Revelation, the other religion thinks it to be merely a collection of childish things. If one group considers some Great Personality as a True Guide in religious matters, the other group thinks him to be much below the level of even ordinary men.

262. Finding the people of the world in this sad plight, Nature's Principle of Unity calls their attention and addresses them—'O good people ! the Supreme Lord is available both in the east and the west. The door of the Supreme Lord is always open. The Supreme Being is not the lover of any particular language. All true *Rishis* and and Prophets manifested themselves in this world under His commands and all the books revealed by them are equally sacred and worthy of respect. The Supreme Being is one, though His attributes are innumerable. You may remember him by meditating upon any particular attribute of

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1. Hindu method of prayers and meditation. It is known as 'Sandhyā' as it is done at the time of conjunction (Sandhi-संधि) of night and day, i.e. in the morning and the evening.

His. He is not confined to any particular building; He is present everywhere. If you have a desire to obtain His *darśana* or to meet Him, you should either search for Him within yourself or in the association of some such Great Personality as may have awakened His internal spiritual faculties and thereafter may have become one with the Supreme Lord. All the persons, whether they be white or black, learned or ignorant, are His children and are equally dear to Him. The chief object of human life is to give the spirits an opportunity to reach the Highest Spiritual Region. Religion is that path which starts from the world and reaches upto that Highest Region. What is then the purpose and meaning of all this inter-religious strife of yours? All lovers of religion wish to attain the Highest Spiritual Region and they are all engaged in making preparation for the journey according to the method they like. What right have you to injure their feelings and decry their love and enthusiasm? What business have you to act as an obstruction in the path of others by preaching your worldly knowledge to them? If you do not want to proceed further, by all means do not do so, but do not become an obstacle in the progress of others. Providence has created this universe with some object and Providence is the name of the intelligent energy of the Supreme Being. Are you capable of effecting a change in the Plan and arrangements of this Great Force? The Plan and the object of that Force must be fulfilled. If you act as an obstacle, you would unnecessarily harm yourself and also those who think like you. You turn your attention away from the differences between religions and look towards me, (Principle of Unity). Providence itself has appointed me. Ultimately it is I who shall win. On account of your ignorance, you are worshipping discord. Discord is a contradiction of myself. Of course, discord has great force, but that force is only for destruction. If you want your destruction, you may continue worshipping it. If you want

peace and happiness, you should give up this wrong way of yours. If you do not trust in me, you may just refer to the history of the world. Discord between families has destroyed families; discord between tribes has destroyed tribes and discord between nations has destroyed nations. Would not then religious discord destroy religion ? It is the result of discord only that religion is so much defamed these days. I remind you once again, nay for the last time, that if you have your own good and the good of your country in view and you believe in the good of mankind, you should give up discord and pay attention to me. I will put an end to all your troubles and will make you reach the Highest Region of Spirituality which is known in *paramartha* and religion as the Highest Status. Have full trust in this promise of mine and do not entertain any doubt about it. And finally listen to what Maharshi Vyasa has made Vidura say about the results of discord. These are his words :—

न वै भिन्ना जातु चरन्ति धर्मं, न वै सुखं प्राप्नुवन्तीह भिन्नाः ।
न वै भिन्ना गौरवं प्राप्नुवन्ति, न वै भिन्नाः प्रशमं रोचयन्ति ॥५६
न वै तेषां स्वदते पथ्यमुक्तं, योगक्षेमं कल्पते नैव तेषाम् ।
भिन्नानां वै मनुजेन्द्र ! परायणं न विद्यते किञ्चिदन्यद् विनाशात् ॥५७
(अध्याय ३६, उद्योग पर्व)

Na vai bhinnā jātu charanti dharmam, na vai sukham prāpnuvantīḥ bhinnāḥ,
Na vai bhinnā gauravam prāpnuvanti, na vai bhinnāḥ praśamam rochayanti. (56)
Na vai teshām svadate pathyamuktam, yōgakshemam[1] kalpate naiva teshām,
Bhinnānām vai Manujendra ! parāyaṇam na vidyate kinchidanyad vināśāt. (57)
(Adhyāya 36, Udyōga Parva)

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1. The Sanskrit word used is 'Yōgakshema'. The word 'Yōga' means 'attainment of that which is not in one's possession' and 'Kshema' means 'retention of what one has already got'.

Translation —

People who have fallen a prey to discord, cannot follow the path of religion. They do not get happiness in the world, nor do they get honour and they do not like peace also. 56

They do not like what is for their own good nor are they able to get what is not in their possession, nor are they able to retain what they have already got.

O King[1] ! Those who are a prey to this discord, are destined to meet with destruction. They have no other fate.' 57

1. This refers to King Dhṛitarāshtra, the father of the Kauravas.

ERRATA

Page	4	Text	Line	15	In place of	practices. The	read	practices, the
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Page			Line					
Page	76	Notes	Line	17	In place of	'karāh' prasād'	read	'karāh prasād'
,,	79	Text	,,	17	,,	perturbed.	,,	perturbed,
,,	,,	,,	,,	33	,,	regions	,,	regions.
,,	80	,,	,,	30	,,	vadyāiyān [1]	,,	vadyāiyān
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,,	136	,,	,,	16	,,	sprituality	,,	spirituality
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,,	157	,,	,,	12	,,	heart.	,,	heart."
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,,	160	,,	,,	14	,,	'O Lord'	,,	'O Lord'.
,,	168	,,	,,	Last	,,	innumerable	,,	innumerable,
,,	170	,,	,,	1	,,	youngmen	,,	of youngmen
,,	173	,,	,,	3	,,	in the creation, of wisdom of a very high order	,,	of wisdom of a very high order in the creation,

Page 176	Text	Line	11	In place of	world	read	world,
,, ,,	,,	,,	18	,,	*Dayul*	,,	*Dayal*
,, ,,	,,	,,	31	,,	unpleasent	,,	unpleasant
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,, ,,	,,	,,	Last	,,	P.Y.	,,	Y.P.
,, 188	,,	,,	18	,,	Mt. Taurus	,,	Mt. Taurus.
,, 189	,,	,,	22	,,	nesta	,	nest
,, ,,	,,	,,	27	,,	Zubān	,,	Zabān
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,, 190	,,	,,	19	,,	nose	,,	noose
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,, 192	,,	,,	19	,,	preception	,,	perception
,, 195	,,	,,	5	,,	others.	,,	others.'
,, ,,	,,	,,	23	,,	drawing	,,	drawing up
,, 197	,,	,,	13	,,	achievment	,,	achievement
,, ,,	,,	,,	16	,,	oportunity	,,	opportunity
,, 199	,,	,,	23	,,	condition	,,	state